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May, 1953 • Volume XXIX • Number 8

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TERMS OF SUBSCRIPTION—Price per copy, 30 cents, except the July issue which is 60 cents. Subscription One Year $3.00 where United States domestic rate applies. Two Years, $5.00. Foreign countries, 50 cents per year additional. Canada, 25 cents additional. University Microfilms, Ann Arbor, Michigan, is the licensed distributor of microfilmed copies of annual volumes.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT is published monthly except August by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. President, William H. Leach; vice president, John K. Leach; secretary, Paul R. Roehm; treasurer, Mrs. Lucille B. Tweedle. Publisher, William H. Leach.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879.
Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

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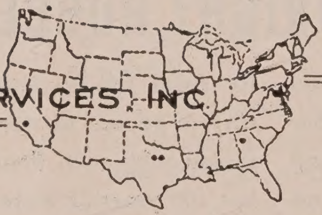

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Selected Short Sermons

by Earl Riney

Ridicule can mar your happiness.

* * *

Be a good sport for people like a person who can "laugh it off."

* * *

We have experienced: loss of temper makes one as ill-mannered as the person who causes it.

* * *

If you learn of a friend's advancement or sorrow, promptly write him a personal note.

* * *

One way to make friends is to give the other a boost frequently.

* * *

The first year of marriage should not be fumbled.

* * *

A friend once gave me a card that had these words under the picture of a doughnut, "The optimist sees the doughnut, the pessimist the hole."

* * *

Nothing is more important in the home as the rearing of good children.

* * *

Once the wife has the wedding ring on her finger she should keep it there.

* * *

Recently I read: a woman should hold on to her youth but not while driving.

* * *

Some husbands and wives have little affection for each other because they are in love with themselves.

* * *

A minister recently wrote: "If a kiss speaks volumes it probably isn't the first one."

* * *

Real prayer, as Jesus prayed, connects us with the inexhaustible motive power that spins the universe.

* * *

One cure for worry is to find something to live for that is more important than ourselves.

* * *

Each Christian should feel the serious obligation of living his life faithfully in the presence of God.

* * *

Our love for our children may lead us to do both good and evil things in their behalf.

* * *

Ponder the joyous hopefulness of Christian faith.

* * *

Success is often the result of careful thinking and hard work.

* * *

A man's achievement may blow in his face unless he recognizes spiritual values.

CHURCH
MANAGEMENT
Edited by William H. Leach

VOLUME XXIX
NUMBER 8
MAY, 1953

Caution on Classrooms

HERE is just a word of caution to the churches which are planning new educational units. Many of them are thinking in terms of the row of little cubbyhole classrooms which have been so popular during the last generation. A trend is already under way which will make such rooms obsolete.

During the month of February two important meetings, concerned with church building, were held. In Philadelphia there was a meeting of the Bureau of Church Building of the National Council of Churches. In Columbus was held a meeting of the Department of Christian Education of the National Council. In each of these gatherings the appropriate committee or board discussed the best types of rooms for Christian education purposes. In both meetings there were definite reactions against the small, cell-like, classrooms which have characterized so many of our churches. In their place, there was encouragement, for larger rooms for department work, with perhaps one or two smaller rooms for classes with the idea that other classes would meet in the assembly room.

If you are planning a new building it would be well to caution your architect on this situation. Otherwise you might find a new building on your hands which would soon be educationally out-dated.

"It's Hard to Kick Against the Pricks"*

MY old friend William L. Stidger was once caught in passing a proverb off as a Bible quotation. His tongue was ready with a defense.

Said he: "Well, you have got to admit that it's good enough to be in the Bible."

The discovery that the passage above is not found in the Standard Revised Version of the Bible puts me in somewhat the same position as Bill. Perhaps the words are not found in the early text but they are good enough to be there. Furthermore, they seem to me to be peculiarly characteristic of the Apostle Paul. He resisted conversion to Christianity as few have. He found it hard to oppose the divine pressure upon his life.

I do not doubt the skill of the Bible translators. I have checked other modern versions. Moffatt omits this particular passage from his translation; so does Goodspeed. Ronald Knox gives me a little more satisfaction. His translation states that the voice which spoke to Saul said: "I am Jesus whom Saul persecutes. This is a thankless task of thine, kicking against a goad."

No, my regret that it is lost from the Scriptures is not a matter of Biblical criticism. It is just the loss of an old phrase, a Bible friend, which did a great deal to impress upon me the character of the great Apostle and which, also, has had such a prominent part in my own life. It has been my experience throughout a comparatively long life that "there is a destiny which shapes our lives," and that when destiny speaks, one may, as well obey.

My call to the Christian ministry was made by unseen pressures against what was my private judgment. We fought it out for a long time and finally I reluctantly, not enthusiastically as some have testified of their experiences, yielded myself to Christian ministry. I was more conscious of my limitations than of my abilities. But, pressure by pressure, I was driven until I could say to the examining committee, "Here am I, send me."

My decision to go into publication work was also resisted. I had become happy, and fairly

(Turn to page 32)

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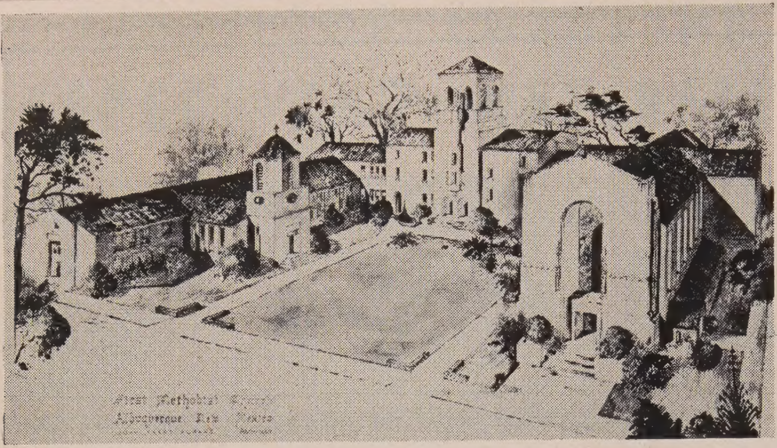
*"And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest; It is hard for thee to kick against the pricks."—Acts 9:5, King James Translation.



OUTSTANDING CHURCH

With a nave which seats 823, dining hall to serve 400, a chapel, parlors and educational unit, this church in Albuquerque takes its place among the great Protestant churches of the nation.

First Methodist Church, Albuquerque, New Mexico

James G. Brawn, Pastor
John Parks Almand, Architect, Little Rock, Arkansas

THE First Methodist Church of Albuquerque, New Mexico, under the leadership of James G. Brawn, now in his fourteenth year with the church, is progressing in a masterful way in the execution of a most outstanding building program which will cover an area of one half city block when completed. The plans call for a most up-to-date educational unit, sanctuary, chapel, recreation unit, and church offices, together with a complete home for the custodian of the building and property. It is located in the heart of the city, fronting on Lead Avenue from South Third to South Fourth Streets.

In the educational unit all children's departments, namely the nursery, kindergarten, primaries, and juniors, are on first floor level, with outside entrances so arranged that the going and coming of adults and children will not interfere with each other. The main entrance to the educational unit will be flanked by two entrances that the children may use. This main entrance of the educational unit is featured by a lovely foyer which lends itself admirably for memorials. Stairways are so arranged that circulation to and from the second and third floors is amply cared for and well distributed. All children's departments are complete in every little detail, with built-in cabinets, worship centers, etc. The architect has, in his planning, capitalized on placing all departments so that they will have southern exposure which is most advantageous in this part of the country, and in some departments a cross circulation of air is enjoyed.

Second floor worship centers for high

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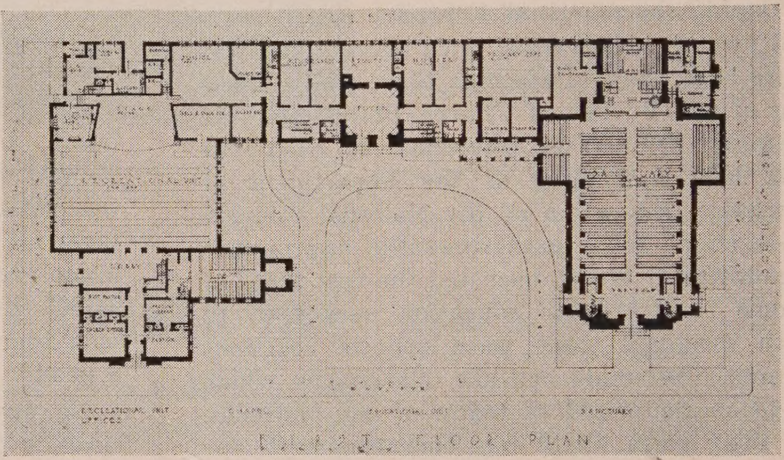
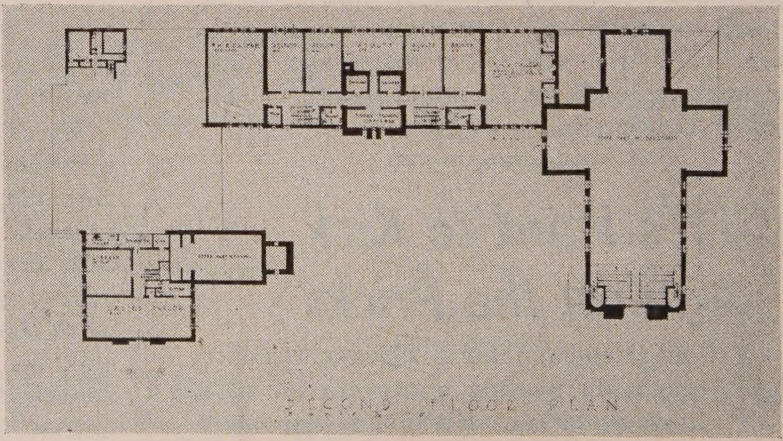


FLOOR PLANS OF FIRST FLOOR



FLOOR PLANS OF SECOND FLOOR

HONEST THINKING IS A NECESSITY

Think on These Things

*by Frank H. Ballard**

ALBERT SCHWEITZER, whose name has so often been mentioned in these pages, has said that he is in complete disagreement with the spirit of the age, "because it is filled with a disdain of thinking." It should be explained that the words were written several years ago and that they referred, not primarily to the habits of people generally, but to a spirit of intellectual scepticism which was then prevalent among philosophers. There are periods when men whose duty it is to ponder the deeper problems of life are tempted to throw up their hands and to say that all is vanity and vexation of spirit. It may be due to weariness of mind and spirit, or to the special difficulties that present themselves in contemporary life. It may be born of humility or of despair. But, whatever the cause, it is always a challenge to men like Schweitzer, and indeed to all who stand in the Protestant tradition.

It must be admitted that in this, as in many other respects, religion has a checkered history. There have always been men, including some very devout men, who have been suspicious of the intellect. Saint Francis of Assisi is one of my heroes. I suppose I have studied and commended him more than I have studied any other mediaeval churchman. I never admired his fear of scholars and scholarship. I have always tried to encourage men to think for themselves, not to ignore the help that can be received from specialists, but in the end to come as far as possible to their own conclusions. Especially in religion, where admittedly mystery abounds. I have always warned men and women against submission to ecclesiastical authority. It may seem pleasant to let the church take charge of mind and conscience, but it leads to mental and moral servility. God forbid that I, or anyone else, should encourage a flippant raising of ultimate questions. God forbid that we should develop in ourselves or in our hearers a self-sufficiency that permits men to talk easily on weighty matters. But we have taught the right and the duty of private judgment because we have learned it from the Christian Scriptures and because, as one of my teachers used to say, to fear the intellect is to lack faith, for it is to divide life and to divide the soul and to divide the dominion of God and to divide God himself. As I see it, a considerable part of a Christian minister's task is to teach men to think.

But, just as before you can fly you must learn how to fly, so before you can think seriously you must learn how to think. In neither case is it easy. It takes years to make a good airman. It takes longer to make a really sound thinker. That is what higher education is for: not merely to amass knowledge, but to learn how to use it. Sometimes it is done indirectly through academic discipline. Sometimes it is done deliberately, especially in logic classes where students are taught the laws of thought and how to detect errors in reasoning. I remember when I was a young student with my mind full of major and minor premises, valid and invalid conclusions, going to hear a popular preacher whose thought in one place fell in syllogistic form. The premises were, in my judgment sound, but the conclusion was obviously wrong. Though fortunately, even those who have been most carefully trained often go wrong. And frequently they go wrong because prejudices and passions undermine their critical facilities. This happens especially when feelings are stirred by a general election or a public crisis. Speakers are so anxious to commend a party or a national point of view, and so determined to "get it over," that they are not as careful as they should be about strict accuracy.

We have had floods of this kind of oratory in our lifetime—which is one of the reasons why life is so confused and misunderstandings are so deep-set. You can see the temptation. If reckless speech wins a temporary advantage—and the crowd always applauds the man who speaks to the emotions—even responsible leaders may be content to leave the future to look after itself. It creeps into the church and does immense harm. It is one of the causes of division, one of the ways in which denominationalism is maintained. Instead of learning to see life steadily, and seeing it whole, we get into the habit of seeing what we want to see and ignoring the rest. It does not mean downright dishonesty, but it means that we get into the habit of selecting our facts according to the mood, or what we fancy to be the need, of the moment.

Amongst my books is one that was meant, not for scholars, but for those who have little time for academic matters. It is called *Straight and Crooked Thinking*, and it sets itself to make ordinary people see the mistakes we fall into. Examples of bad tricks in argument are given. Other examples are given of how a case should be honestly stated. I should like to recommend that modest volume to many fluent speakers and writers. They might sacrifice many a telling passage. They might be inclined to complain that it seriously cramped their style and reduced their audience. But they would have the comfort of a good conscience and the confidence of truth-loving people. There is no need to make our speeches or articles dull and dry. There is plenty left to stir the imagination and touch the conscience. But if those who are called to be teachers and leaders, however small the sphere, would study to avoid crooked thinking, life would be much happier. And if those who limit their teaching to arguments with their neighbors would take the matter to heart and apply it to themselves, more than half the quarrels that disturb our peace would disappear.

What to Think About

But at least as important as how we think is what we think most about. There are some subjects which force themselves upon us—what we shall eat, and drink, and how we shall be clothed. If you have a business you must think about it. If you are a minister in charge of a church you must think about the congregation and what it shall be taught and how the devotional life shall be deepened. But there are other things we can decide for ourselves. We can decide what we will do with our leisure, what broadcasts we will listen to, what games we shall play, what books we shall read. You are not making the best of life if you leave such things to chance—if you read, for example, any paper or book that is passed over to you. Think of the precious time that is thrown away with twaddle. Think of some of the papers that give prominence to things you would not like your children to talk about. Think of the pages and pages on murders and salacious details from divorce courts and tips on horses. Think of the books that cover the bookstalls — not necessarily immoral books, but highly sensational and quite useless. There is a place for fun and humor, but compare it with Saint Paul and his exhortation to the Philippians: "whatsoever things are true" — the words are carefully chosen and deserve attention — "whatsoever things are upright, whatsoever things are pure, unstained," i.e., not merely free from the sins of the flesh but pure in motive as well as act. "Whatsoever things are amiable or lovely, whatsoever things are *eupheme* —a rare word capable of many meanings including brave, honest, honorable or sweet to speak of—"if there be any virtue and if there be any praise think on these things." As one commentator puts it: "Let right in all its practical, all its noble forms be the subject matter of your consideration." There are a dozen ways in which it may be applied to ourselves, our reading, conversation, meditation. It could be applied to certain types of churchmen who instead of speaking together on great Christian principles argue learnedly on ecclesiastical details — to scholars who are so precise, yet so blind to great issues—to all of us who become so immersed in secondary considerations that we have no time left for the eternal realities. If you and I started each day, not with petty jealousies and nagging fears, but with the promises of Christ and the assurance of his presence, what a difference it would make to our tempers, our judgments, our relationships. If we meditated in solitude on the best things, we should be different persons, more charitable, steady in crisis, courageous in danger.

---

*Former moderator of the British Free Church Council. Now serving the church in Linton, Cambridgeshire, England.

Think of Good Men

There is one thing easier than thinking about abstract virtues — thinking about good men. I doubt if there is any better educated person than those who make a habit of thinking about the best people they know, or the best people in history. If you want to grow in strength of character and holiness of life, select carefully your heroes, read about them, think about them, until instinctively you begin to imitate them. I have mentioned one of the books on my shelves. Let me mention another. It is not a new one. It is Dr. John Brown's *Horae Subsecivae* with chapters on dogs, on Rab and his friends, and a letter to John Cairns, D.D., in which the author pays a tribute to his father. Dr. John Brown, Sr., was one of the finest of Scottish ministers, a scholar, a pastor, a preacher, but, not least, a good father. Dr. John Brown, Jr., a famous physician, describes his father's face, especially when, "after administering the Sacrament to his people, and having solemnized everyone . . . he left the elder's seat and returned to the pulpit, and after giving out the psalm, sat down, wearied and satisfied, filled with devout gratitude to his Master—his face pale, and his dark eyes looking out upon us all, his whole countenance radiant and subdued." That face, that lives so long in the son's mind, was not an accident, as these words indicate. "The moral conditions under which he lived were the love, the pursuit, and the practice of the truth in everything. . . . He used to speak of the moral obli-

(Turn to page 22)

An Unforgettable Character

*by Charles R. Zahniser, Ph. D.**

VICTORIA (Alias Vicky) Born Toronto, Canada, Sept. 17, 1932. Immigrated to United States and adopted into the Zahniser family Armistice Day, Nov. 11, 1932. Died May 17, 1943.

She was only a dog. But she was about the most Christian character I have ever known.

Soundly orthodox in her theology, her faith was absolute in her godhead in which I was manifestly the Father Almighty, my son who had introduced her to the household when a midget puppy was her beloved Saviour and his mother was her ministering Holy Spirit. Together we constituted her Trinity, infinite in our wisdom, power, justice, goodness and all the other attributes that constitute an orthodox godhead.

She believed as absolutely in righteousness. This with her consisted in conformity to our composite judgment and will. That will as revealed to her and as she was able to ascertain it, was her one test of truth and righteousness and value, her divine law. Life's highest ideal consisted in conformity thereto, and to attain that ideal was fulness of success in living.

This soundness of her beliefs was coupled with a like absoluteness of devotion. She loved her triune god with a passionate abandon. Our approval and fellowship was her heaven, our displeasure and separation from her was her hell. Her whole being thrilled with joy in our fondlings or shrank in manifest shame and distress under our frowns. Her pearly gates were opened when she was admitted into the family circle of our living room and there she would lie content with adoring eyes fixed on what to her were the glories of her godhead. On the other hand, to be banishd from that circle was to be thrown into outer darkness where was the weeping and wailing, remorse and despair. Readily and in manifest sorrow and shame would she do penance for what to her were sins because they met with our disapproval.

On the bounties of our provident care she depended for food and all else essential to her welfare and comfort. To us she fled for safety with an absolute faith in our being able to rescue and protect from every ill. Here was her rock in which to hide, her shelter in every time of storm.

Deeply she loved, absolutely she trusted, fondly she obeyed. In our manifest acceptance and approval life with her attained its goal.

Jesus once said of a person who to a proud Jew was "a dog of a Gentile," that he had "not found such faith, no not in Israel!" So in humbleness do I contemplate the beauty of this religious devotion on the part of our "Vicky," what we call a dog. Well would it be for humankind could we humans attain to as much in our devotion to our proclaimed God and Christian faith!

*University of Pittsburgh

SCENES FROM "YOU THINK IT'S LUCK," A U.S. NAVY TRAINING FILM

THE NAVY HAS A WAY

Films That Build Character

by Ernest R. Bryan[*]

"WHAT, no problems?" — such was the comment floating around the Naval base at Key West, Florida, early last January. The men off on Christmas leave came back in good condition and on time. The usual captain's mast for disciplinary action was called off—no business. The dispensary reported that its V. D. cases were down to one. There were no "AWOL's" of any kind.

"What did it?" was the natural query. Something must have happened. The curious found that a character guidance program had been in full swing and that some Navy training films being shown as part of that program were bringing forth some good discussions at the screenings and all around the base.[†]

Less spectacular, but highly encouraging, results have been noted at other Navy centers when the character guidance films and discussions have been introduced. In time, some million and a half men and women will have participated in this program which is being directed by the Navy Chaplains Corps.

A checkup by questionnaires at the big recruiting training center at Great Lakes, Illinois, showed that the program was really making an impression, it was building character. At another large recruiting center, Bainbridge, Maryland, the results were equally noteworthy. One recruit said, "It's putting God in the classroom again" while another claimed, "God has been there all the time but we just didn't recognize that fact. Now we are aware of his presence."

Well, what are these films and what is their message? The best one, according to the Chaplains—and the recruits agree—is one on marital responsibilities. It is called "To Be Held In Honor." It was produced by a Hollywood producer, International-Universal Films, under the supervision of the U. S. Naval Photographic Center.

The film doesn't try to give all the answers. It points up the problems and alternatives. It stimulates thinking and sets the stage for a discussion to be led by the chaplain. This particular film, "To Be Held in Honor" appeals to the serviceman's sense of fair-play in combination with his religious conception of marriage. It sets forth in direct and realistic terms the desirability of sexual self-control and abstinence from illicit relations. Emphasis is on the moral factors.

Another film which has brought forth much favorable comment, both inside the service and out, is the one on temperance. It is called, "Let's Get It Straight." This film was produced with the assistance of Dr. Howard W. Haggard, director of Yale University's "School of Alcohol Studies." It points out the responsibility of the individual to keep his drinking in moderation. It discusses social drinking rather than acute alcoholism and reviews the physical effects of absorbing different amounts and kinds of liquor as disclosed by the research findings of the Yale investigators.

In the final statement of this film it is pointed out that drunkenness is often combined with the "loss of job, decency, and home," and that religion teaches that an individual's self-control is one of his strongest armaments. "It reflects his character and is the basis of his judgment, decision and standard of conduct." It is further pointed out that, knowing the facts about alcohol and drinking and recognizing the risks involved, "each man has the final responsibility—individual and social—to see and obey the stop signals when he sees them."

Some wholesome and lively discus-

(Turn to page 46)

SCENES FROM "LET'S GET IT STRAIGHT," A U.S. NAVY TRAINING FILM

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[*] President, International Society of Christian Endeavor; supervisor of production of training films for the United States Navy.

[†] Prints of these films are sometimes available for loan through the offices of local Navy chaplains or from the office of the Chief of Chaplains, Navy Department, Arlington Annex, Washington 25, D. C. Some are available for purchase from the government contractors, Castle Film Division, United World Films, Inc., 1445 Park Avenue, New York 29, New York.

CREATIVE ACTIVITIES IMPRESS TRUTH

Handwork Activity in the Church School

*by David W. Thompson**

"I KNOW I should be using expressive handwork material in my class," a primary teacher from a medium sized church school in the greater Boston area said to me recently. "And I know that there are ideas and materials available; but there just isn't time!"

The answer, expressed by this church school teacher, to the question of Creative Handwork and its place in the Sunday school program is the attitude of a great many teachers in too many of the churches of our land today. "When you take into consideration that our teaching session is but an hour in length," they argue; "That out of the whole week of a child's life, we have but one hour; it seems a shame to use up that time with handwork."

On the face of it, theirs bear the markings of a sound argument. The majority of Sunday schools, with the exception of those holding pre-class or extended sessions, do have but one hour to instruct the children in religious and moral teaching. Too often this time can be wasted. And it is without doubt the most valuable time in our church and national history today. A time when the minds of our young people are expanding and developing. A time when they are learning and absorbing information and ideas that will flavor their whole life. A time when they are formulating the philosophy that will strengthen and empower them for lifetime. It is expedient that this time be used wisely. And I am convinced, that if a teacher discovers the real value of creative handwork; and that if she is aware of the volumes of workable ideas and good materials that are available; that she will find that the time she has with her class can be more effectively used with the inclusion of handwork activity.

This idea might be expressed more accurately by the use of an equation:

Knowledge of the value of handwork
plus
Knowledge of the materials available for handwork
equals
Time for the use of handwork

The first requisite, however, is that the individual teacher must believe in the value of handwork activity. All of the materials, techniques, and ideas, no matter how helpful and stimulating, are to no avail if they are not used. And they will not be used if the teacher does not recognize the value of them, and believe in their effectiveness.

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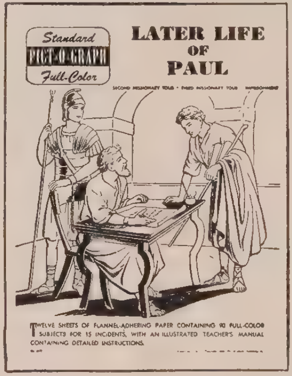
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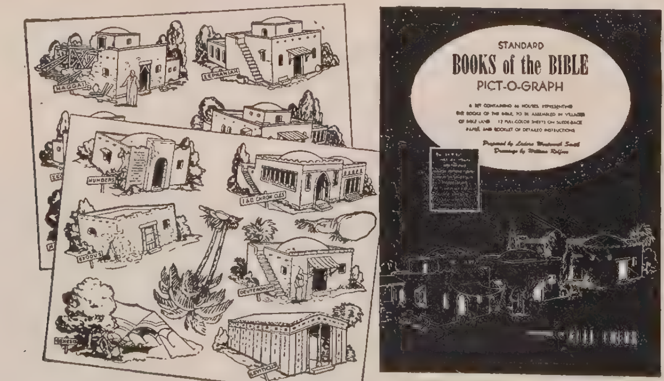
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BOOKS OF THE BIBLE PICT-O-GRAPH
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Why Not?

There are three reasons why the value of handwork activity is frequently overlooked.

First, the teacher feels there is more work for her to do; that there is demand for more careful planning; more extensive advance preparation, than with the traditional method of teaching.

Second, the teacher feels that she will not know how to use or supervise the use of handwork material. She fears she is not talented or skilled enough to make things or do things.

Third, the teacher considers that handwork is a waste of time and interferes with the continuous teaching of the lesson.

All three of these difficulties will be

(Turn to page 22)

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*Of Whittemore Associates, Inc., Boston, Massachusetts.

TAKE THE SERMON TO THE HOME

Magnetic Recorders Serve the Church

*by Roland L. Anderson**

WHEN magnetic recording came into use shortly after World War II, the churches of the nation were among the first to recognize its possibilities. Today, say the manufacturers of magnetic recording equipment, churches make up one of the principal fields in which their products are used.

In the church field tape recorders have been widely used for taking the church services to shut-in members of the congregations. Young people's groups, Sunday school classes and the pastors themselves, are making the rounds during the week, taking the past Sunday's sermon — on tape — into the homes over the country.

In St. Paul, for example, Ernest Drews of Jehovah Lutheran Church has a regular list of from ten to fifteen shut-ins who experience the Sunday services on tape during the week. Each Sunday the tape recorder is plugged in and the entire service is recorded. One of the altar boys tends the Pentron recorder.

On Monday Drews begins his circuit. Besides the tape recorder and the recorded sermon, he takes along a hymnal and the Sunday church program, so the listener can join in the services, as if he were actually in church.

The minister's secretary picks up the recorder and brings it back to the church. Then the pastor takes it to a second home—usually on the following day.

One of the advantages in taking the recorded sermon around in person, said Drews, is that it enables him to make a personal call on each of the members at the same time.

Using but one tape recorder, it is possible to provide four or five shut-ins with the services each week under this arrangement. Although all persons do not get the services each week, they are assured of hearing them at least every third week or oftener. This arrangement works quite satisfactorily, according to Drews.

One point emphasized by him is that, in spite of the simple operation of the tape recorder, it is a good idea to have it ready to play back, so that all the patient does is turn on the switch.

ERNEST DREWS, PASTOR OF JEHOVAH LUTHERAN CHURCH, ST. PAUL, MINNESOTA, VISITS A SHUT-IN

One of his regular calls is at the home of a 90-year-old woman whose sight is failing her. For her convenience the recorder is plugged into a bedside lamp. All she need do is press the switch on the lamp to start and stop the recorder.

Another St. Paul minister, R. K. Mostrom of Emmanuel Lutheran Church, uses a slightly different technique with his Crestwood tape recorder. A teen-age boy handles the recording during the sermons. Then the pastor edits the tape whenever possible, using a pair of scissors and splicing tape.

His feeling said the pastor, is that the hour-long service on tape is sometimes too long, and he feels that the edited tapes are more interesting and effective.

In addition to the regular service, Mostrom records a short personal message to the shut-ins each week on the same tape.

In Westport, Connecticut, Gibson I. Daniels, minister of the Saugatuck Congregational Church, has his 14-year-old daughter make the recordings of his sermons on the Ekotape recorder used in his church.

Telephone appointments are made in advance and members of the women's volunteer group take the recorder and tapes around.

Earl Allen of Kingsley Methodist Church in Milwaukee is helped out by a member of his congregation who has his own Revere tape recorder. He records the sermons, then takes them to more than 20 homes regularly. On occasion, the tape recorder has even filled in for the pastor at services which he is unable to attend.

Another Milwaukee church, the First Reformed Church, received its tape recorder from the young adult group in the congregation. The members of the group took the minister, Maurice Marcus' suggestions and bought a tape recorder, then took over the task of seeing to it that the taped sermons made the rounds.

When recording, the best procedure is to pick up the sermon through the church public address or sound system if there is one. Most tape recorders have a radio-phonograph input, for recording from those devices. This is connected to the loudspeaker or plugged into the amplifier of the sound system. The advantage is that the various volume levels of voice, music, etc., are already balanced by the sound system.

*Minnesota Mining & Manufacturing Company.

IT IS EASY TO MAKE SLIDES

The Making and Projection of Slides

*by Norman L. Hersey**

I AM sure you will agree with me that the use of slides and slide sets is one of the most effective tools yet placed in the minister's hands. Whether you wish to teach, to illustrate, to persuade or to worship, the slide set is a valuable aid. We hope that this article will help you use this educational device more efficiently.

Right off, although it violates a rule of good teaching, let's begin with a negative approach and express a warning: Don't collect a bunch of pictures and then create a program around them. Rather, proceed as though you were preparing a sermon, with thought, care and respect for your audience.

First, decide what result you desire to accomplish by the creation of this proposed slide set. For example, suppose your church Boy Scout troop needs support from the men of the church. You might need assistant scoutmasters, committeemen or perhaps financial assistance to purchase a wooded tract for the Scout's use. All right, build a set of slides showing what Scouting is, what the boys do, what they need, where the fathers of these boys should fit it. Build it with the purpose of getting these men to participate in the Scouting program.

Second, examine your prospective audience with the eye of your mind. Are they sympathetic, receptive? Perhaps they are hostile to your objective? Bear this in mind as you prepare your series. Be guided by these facts just as you would be in writing a sermon to reach the same group.

Third, write an outline of what you think the program should do. List the points you want to stress in orderly sequence. Follow your sermon-writing technique. Suggest illustrations of the points you want to make as you write. Have your arguments fully explained and the desired conclusion arrived at by your last picture.

Fourth, set up, on three by five cards, in sequence, points that you desire to make. Write a description on the card of the type of picture you want to illustrate that particular point. If you know where and how such a picture may be taken; put it on the card. Write on it as well, the commentary you desire to make. Write it exactly as you will say it when this slide is being shown on the screen.

Consider our example previously mentioned, of the Scouting slide set. In this set, perhaps it would be desirable to first show your audience the need of Scouting. Show shots of tenement slums with boys playing in the streets; headlines from daily papers telling of juvenile crimes, etc. This could be followed by illustrating what Scouting stands for. Show scenes illustrative of the Scout law. You could demonstrate what Scouting does for the boy by showing slides of hikes, good turns, life-saving techniques, merit badge education, and so on. Then the service angle could be brought in—civil defense, scrap drives, convention guiding, Halloween fire-box guarding, and like activities. These slides planned to convince the viewers of the desirability of the program. Follow with slides pointing out the need and support of adult guidance. Show the wooded lot you want to buy. Show how there must be more adult help in handling the boys. Finally, as a clincher, show the fun fathers have with their sons on camping trips, overnight hikes, camporees, and the like.

The 35mm Camera

Now you have a working plan in hand. Armed with a good 35mm camera (your local camera shop can be most helpful in the purchase of one if you do not already have such), go out and take the pictures about which you have written the verbal descriptions. If you are not satisfied with the first results, take more. Remember, a single, poorly-planned slide that doesn't tell its story, can weaken a whole evening's presentation.

For the average church's purposes, 2x2-inch slides in full color are the most suitable. Exposing quality color film in a 35mm camera will give you slides of good clarity. The exposed film, when sent to the processing laboratory named on it, will be returned, mounted as slide transparencies ready for projection. This is the easiest way of making general slides. However, sometimes it is desirable to include in your set, shots of charts, pictures, small objects, maps or similar material that are usually hard to photograph under ordinary conditions. Slides of these may be made by using a camera mounted on a vertical stand. A long extension bellows and a ground-glass back are helpful. This and other related equipment for these purposes can be obtained from your dealer.

Instead of sending your exposed film to a processing laboratory, you may want to make your own slides from the negatives. In general, making slides from negatives is similar to making paper prints from film negatives. Contact and projection printing are the two most common methods. For a thorough discussion of methods and equipment get the pamphlet entitled "Slides" put out by Eastman Kodak at your dealer's. The price is only fifty cents. You will find it gives clear instructions with many helpful suggestions.

Let us suppose that now your pictures have been taken and your slides prepared and are ready to be shown. First, better thumb tab and code them with numbers so you will know the sequence in which they belong. Then consider this, do you want to make comments personally as the slides are shown or would it be more interesting to use a tape recorder? In the latter case, you can dub in music to fit the scenes. For instance, you could make a recording of a Scout song sung by the boys, and synchronize it with the showing of a campfire slide. These touches make a more interesting program. Experiment with both the live and recorded commentary—or perhaps a combination. Judge for yourself which will best serve to get your presentation across. Ask some of your staff to serve as a preview audience. Have them jot down their suggestions as they watch the sequence. Correlate their comments and make such changes as seem desirable. Now the set is ready to be used.

Now comes the important second part of using this tool effectively, the projection. In the first place, select a good all-around projector. One that can take a variety of lenses and projection lamps will allow you to so adjust these that the same projector can be used in

(Turn to page 44)

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*Managing editor, "Church Management."

HOW IT FEELS TO BE

A Shepherd of the Night

by T. C. Whitehouse[*]

T. C. WHITEHOUSE

Pastoral consultation by radio. That is the task of the midnight minister. This author, after forty weeks' experience on radio station WERE gives his version of method and reactions.

THE telephone rang again. This time the voice was a woman's, and the query a deep one. She said, "I am a trained nurse. I have had five operations and face a sixth. They provide relief, nothing more. The doctors give me five years at the most — even that seems long to one suffering as I am. I have the choice of becoming a drug addict or an alcoholic. I have gone to Sunday school and church all my life. My question is this, 'Where is God?' "

Such questions are not uncommon on "The Pastor's Study," a radio program in which a pastor receives calls on the telephone and answers them before an open microphone. Not all questions are as hard to answer as this plaintive cry from the heart of a sufferer with polycystic kidneys, but each one taxes the pastor for an answer that will be informative, honest, and sympathetic.

Last August 24th at 11:30 p.m., after month of careful study of similar radio programs, I began an adventure before the microphone that topped any experience I had ever had before. That Sunday afternoon and evening will be forever etched in my memory as a period of nervous terror. As the hour for my first broadcast approached, I began to sense the difficulties that lay before me. I was to talk with folks who called about questions or problems with which they were concerned. By six o'clock (I would use the term "dinner" if I had been eating) I was positive that if the first caller was to ask my name, I would not be able to answer the question intelligently.

But I was committed to doing the job, and reality was at hand. At 11:31 I heard announcer Wayne Johnson's voice say, "And now here is the pastor waiting to talk with you," a red light came on — and I was on the air!

Friendly pastors like Dr. Ansley C. Moore, Pittsburgh's "Midnight Minister," had warned me that someone would finally ask, "Where did Cain get his wife." I was not expecting that question to be the very first call. It was. But it constituted a baptism of fire, and I felt more at home from that moment on. Never, however, even after forty weeks, has the assignment been easy. The continuity of this particular personality has been because of a growing feeling that "The Pastor's Study" performs a real service.

Since that first night, I have talked with an average of ten troubled people during each broadcast and four to six more in the period immediately following the program. The calls, both on and off the air, have come from Protestants, Roman Catholics, Jews, Christian Scientists, Deists, and every shade and variation of belief imaginable. Many questions have come from people who have no religious affiliations, but who are facing circumstances in which they need support and counsel.

Occasionally, as one might presume, "The Pastor's Study" has been selected as a rostrum for ultra-zealous believers of one kind or another to air their views on transmigration, reincarnation, fundamentalism, and the like. But calls of this nature have been outweighed by the sincere and humble folks who seek light on life's pathway.

Almost every broadcast brings a request for prayer, and I simply ask the listener to bow his head and pray with me. Families facing difficult situations, a son in Korea, an approaching operation, a family quarrel, have made prayer requests.

One night in October, a young man called (it's relatively easy to estimate

$640,000 CAKE

This 100-pound cake was cut by the minister, Gardner C. Taylor, and the members of Concord Baptist Church, Brooklyn, New York, to celebrate the raising of $640,000 to replace their building which was destroyed by fire.

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[*] Pastor, Broadway Methodist Church, Cleveland, Ohio.

ages from voices, I find) with the request that I pray with him about a new job he was beginning next day. We talked about it first. He was a graduate engineer with a special interest in fibre-glass auto bodies. He was planning to promote the use of this material for bodies by driving a racing car with a fibre-glass body. He had never raced before and he was frightened. We prayed about it together.

Although calls vary in degrees of seriousness, each caller is concerned to have his question answered with earnestness. Few calls are as intense as that of a man about thirty who called one night. His voice was charged with emotion as he asked, "How do I find forgiveness. I've done something terrible. I've killed a man. I've got to be forgiven." As I questioned him, it developed that he had killed his best friend by pushing him over a precipice at a summer camp. I suggested that there was more to the matter than finding forgiveness. Then the receiver clicked in my ear.

The range of human predicaments is amazingly wide — from the man who kills his best friend to the simple question of a man who wonders how tall Jesus was. The pastor who listens for even half an hour has touched life. The telephone rings again and again, bringing to the pastor's ears the voices of the distressed, the curious, and the hopeful.

Fellow-pastors say they like to listen (although some do fall asleep) because they find it thought-provoking. How would they answer a similar question in their own parish calls.

For others who listen, the broadcast provides a religious experience, especially for those who listen regularly. More often than not, a call is prefaced by the words, "I listen every Sunday night to your program." A few weeks ago a blind woman called and said that "The Pastor's Study" provided the only touch of church she and her crippled husband had.

Gratifying Response

The response of listeners to needs expressed by others is gratifying. A young girl, contemplating marriage, was disturbed by reports she had heard of those of different faiths — which hers would be. A few minutes after I finished talking to her, another young woman called to describe the fine relationship which had existed between her mother and father, Lutheran and Roman Catholic, respectively. Not infrequently, a response-caller will promise to pray for a person who has called previously.

Because of time limitations, some calls must be referred to the period after the program goes off the air. The use of this device is very necessary: it prevents making snap answers to questions that should be given more lengthy consideration. It also provides an escape from the inevitable, but relatively infrequent, fanatic. As a matter of fact, the calls which register the greatest distress very often come in after I leave the air. I remain as long as calls come in, often as late as 1:30 a.m. It was in just such an after-period that I received a call one night from a young woman with the request that I should tell her why she should not have pre-marital experience. I answered the question as candidly as I could. When I had finished, she said, "I knew most of that before, but I needed to hear it from somebody I could trust. I think I can work it out now."

Every week I listen to the tape of the program. Analyzing the character of the calls received, it is difficult to find much of a pattern. It is true that the calls that come in on a given night are likely to follow the pattern of the first call received. For instance, if the first call is one regarding family relations, many of the succeeding calls may touch in that area of human experience. But the interests of folks are wide. Interest in the religious practices of other faiths rank high. Protestants want to know about Roman Catholics, Jewish people are interested in facts about Christianity. A recent query from a Jewish girl: What is the difference between the Virgin Birth and the Immaculate Conception? She had heard of that in Sunday school at her temple. Perhaps the highest percentage of questions relating to one subject touch on Roman Catholicism. The question of the disposition of the soul after death also ranks high.

The number of people who ask questions about deepening their religious faith has been impressive. A young man in the radio field called to say that he was taking a course in business. He wanted to qualify some day for a managerial post in that field. He was concerned as to whether a Christian could conscientiously engage in business, considering the ethical level prevailing in that area of life. Questions about how to read and understand the Bible, how to pray, how to find the right church — those are frequently-asked questions on "The Pastor's Study."

Reaction on Pastor

What effect does the experience have on the pastor? Well, of course, the weekly half-hour stint has sent me back to my study or to the library in hot pursuit of subjects about which I had been uninformed or poorly informed. Will I ever forget again what "The Pauline Privilege" is? For that answer, we had to enlist the aid of the bishop's right hand man. The fields through which questions may range are so vast that one is brought to his reading with a real motive for remembering what is read.

The experience certainly promotes humility — that should be said. When asked to describe what it is like, I usually reply by saying that it is like taking an oral examination in Bible, church history, family relations, theology, etc., with 10,000 people listening in. And, of course, the pastor must be constantly aware that he is speaking, not in the friendly confines of his own religious milieu, but to an audience of a very mixed character and over the facilities of a commercial radio station.

What every "midnight minister" dreams of, happened not to me but to a friend who substituted during an illness. He had brought a friend along to the studio, not intending to involve him in the program. Midway through the half-hour, however, a caller asked whether or not Martin Luther had asked for a priest to hear his confession in his last hours. My substitute was quite sure he knew Luther well enough to say no. Instead of answering the question fully, he turned to the guest and said, "I have a friend with me who is an authority on Martin Luther. Let's ask him." The friend, a graduate student who knew Martin Luther remarkably well, spoke with an accent that was as German as sauerkraut. Such authority I have never heard on the program. It was as though Martin Luther himself had given the definitive word.

Value of Program

After forty weeks of missing "What's My Line?" (I have to leave home before that comes on) what is my studied opinion of this use of radio? That's a reasonable question. Let me try to answer it.

First, "The Pastor's Study" format, used, as Robert Giffen the originator estimates, in thirty-five cities, is a splendid use of radio for religious purposes. The pastor talks with one person, and that corresponds to the genius of radio communication. Add to this the fact that it is a good use of "tag-end" time which is more readily available for public service broadcasting.

Second, I believe this type of program plants a reasonably accurate picture of Protestant Christianity in the minds of all kinds of people. It shows the pastor as a permissive, friendly person, anxious to be of help to all comers. How heavily this responsibilty weighs upon those of us who carry on this task, I am sure I need not say:

(Turn to page 65)

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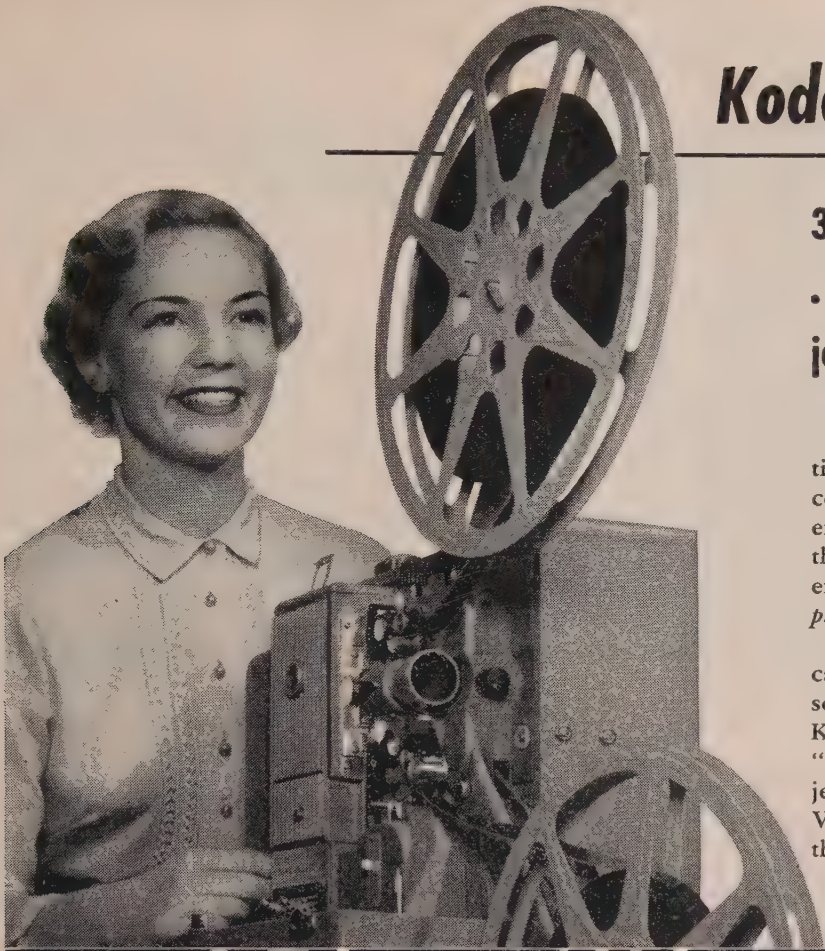

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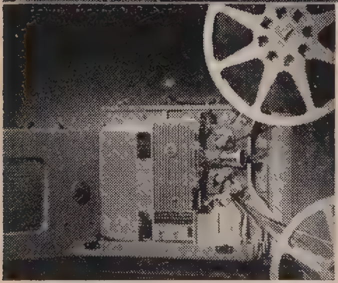

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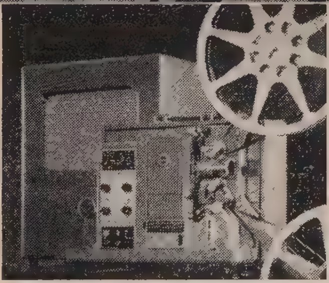

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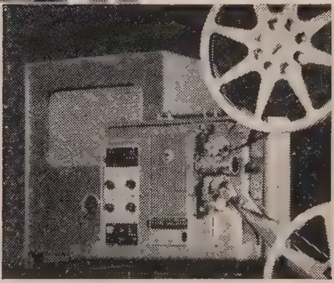

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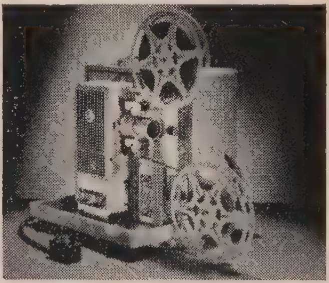

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by Theodore N. Johnson*

THE two by two inch slide projector has thoroughly proved itself as a tool for religious workers. Ministers, religious education directors, church school superintendents, and teachers have discovered in the slide and film-strip projector a valuable aid in conveying spiritual truths to people of all ages.

It is only the unusually gifted leader who has the ability to be so graphic in his speech that the attention of his listeners is held steadily throughout the period of delivery. But there is a kind of magic about the silver screen with its power to reflect light in colored patterns that commands the full perceptual apparatus of every member of an audience. The honest worker is willing to accept any tool that makes him a more effective witness for Christ, even though it demands that he formulate new concepts of teaching, adopt new methods, or—the sternest test of all — that he be willing to subordinate his own personality.

The slide projector is in the category of such new tools. Although it is a simple mechanism it can be one of the most effective media of religious education. It is simple to operate, but its full efficiency as a teaching tool can be realized only with considerable study, patient experiment, and careful evaluation. Church workers everywhere have been quick to see the values in this special type of visual education, and thousands of churches have already invested in projectors.

Commercial firms, alert to this new market, have produced a wide variety of slides and film-strips. They are of varying quality, but the discriminating worker will soon learn from experience how to evaluate such pictures, how to decide which should be avoided, which merely rented for a special occasion, and which should be purchased for permanent file in the church office.

The alert teacher will soon discover that he need not depend solely upon commercial or denominational sources for his visual aid materials. The 35mm (or "Bantam" size) camera is now widely used, and each year brings forth new refinements in these precision instruments. Even the less expensive models are capable of quite acceptable work, and the religious worker would do well to purchase, or at least to secure the use of one of these miniature cameras. Loaded with color film (or with direct positive film for black and white slides), they can produce slides or film strips that not only compare favorably with commercial sets but are actually superior in that they can be adapted to specific local needs.

Previous issues of this magazine have contained articles from time to time suggesting various ways in which the slide projector can be used. Some pastors photograph charts and graphs for presenting reports on the screen. Others have made a color slide record of building projects, showing various stages in the process, starting with committee meetings, surveys, architect's drawings, excavation, construction, and finally dedication. Others make a photographic record of all major church events, including church school and vacation school programs, youth outings, anniversary occasions, etc. Like pictures in a family album, these take on new value as the years go by. Still others have built up special worship services using their own nature slides to illustrate great passages of Scripture, devotional poetry, or hymns.

I have made it a practice to carry my own 35mm camera with me to conventions, as well as on vacation trips. The resulting color slides have proved to be a useful aid in making reports to the church upon my return. Some of the vacation pictures have been adaptable for Sunday evening services. For example, following an automobile tour of the western states I was able to present a series of color-sermons on "The Hills of God." Sub-topics included "Before the Mountains Were Brought Forth" (Plains and Black Hills); "Fire Mountain" (Yellowstone Park); "Mount of Temptation" (Badlands and Devils Tower); "Wilderness Highway" (Deserts and Salt Lake City); "Shepherd of the Hills" (Shepherds and Cattlemen); "On the Edge of Eternity" (Grand Canyon, Bryce Canyon); and "Mount of Transfiguration" (Pike's Peak and Garden of the Gods).

Another pastor has built up a beautiful life of Christ by making color slides of stained glass picture windows. He also has a color-sermon based on pictures of various Christian symbols which he has found in various churches.

If you are willing to consider background music for your color pictures, you will soon discover another intriguing possibility. By thoughtful choice of records you can add new power — almost a new dimension—to your presentation. I have found the Fred Waring choir recordings especially adaptable to this use. One minister friend of mine has taken enough nature slides to illustrate the entire "Pastorale" symphony by Beethoven (No. 6 in F Major). Traditionally this symphony tells the story of a day the composer spent in the country. Thus the slides begin with sunrise scenes, run through a whole variety of subjects (including insects, animals, flowers, butterflies and moths, birds, nests, farmers, shepherds, woodsmen, etc.), climaxing with an electrical storm (an exciting challenge to the photographer!), and finally the calm after the storm, sunset, and the rising of the moon (yes, he has a color slide of that too!).

I myself have done a similar job with color slides of autumn foliage, using exciting background music such as Liszt's "Hungarian Rhapsody" No. 2. Such a program is usable not only at religious gatherings but also at P.T.A. groups, literary and art clubs, service club ladies' nights, etc.

Speaking of background music, we are led to the matter of the tape or wire recorder. This is an even newer tool than the slide projector, but it has swept into a well-deserved popularity. Hundreds of ministers and churches have invested in these recorders and are finding new uses for them every week. I shall not discuss the many ways in which the tape or wire recorder can be used as a tool by itself, but shall confine myself here to describing how it can be used as a partner with the slide projector.

In the first place, if you decide to use background music for a series of

(Turn to page 83)

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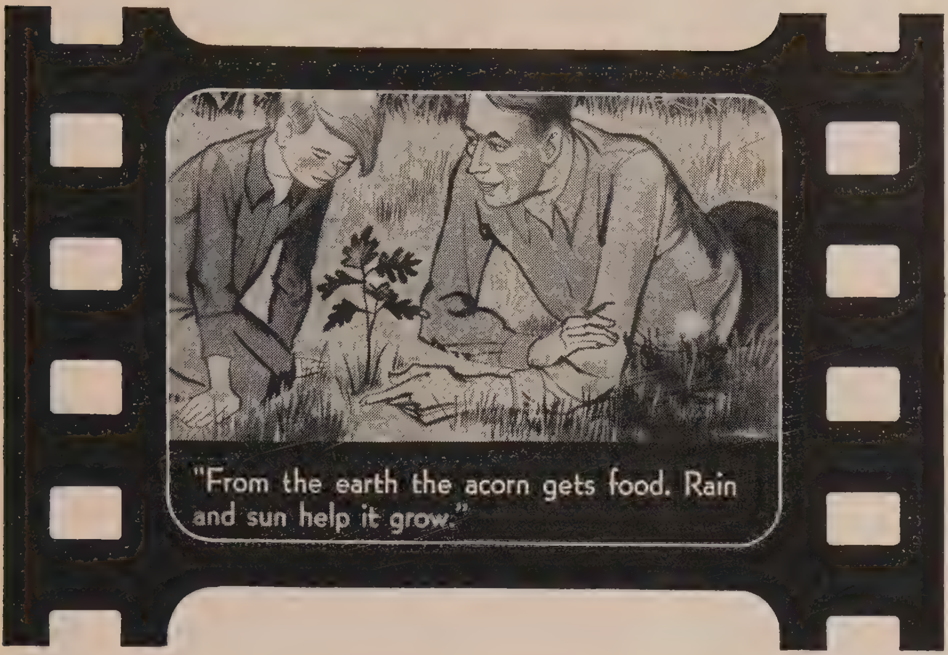
*Pastor, The First Baptist Church of Indiana Harbor, East Chicago, Indiana.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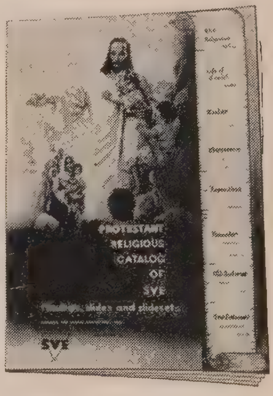

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THE PROPER USE OF SCAFFOLDING

Cut Church Maintenance Costs

by E. J. Clary*

WHAT percentage of your personnel accident rate occurs in performing the necessary functions of your off-floor church building maintenance?

More and more the church interior maintenance accident rate mounts with each increase in the size of church buildings, with the growing inaccessibility of church facilities to be maintained, and the greater need for their protection and care.

For years, the high accident rate involved in interior off-floor building maintenance has resulted largely from (a) tendency of maintenance people to be careless, and (b) utilizing makeshift apparatus for "getting at" maintenance points. That is, using unsuitable or wobbly ladders, makeshift scaffolding, "packing case and plank style," and so on.

Proper quality of maintenance property in any church edifice (as against maintenance equipment) will find the chief accident hazards result in performing the following routine functions:

1. Cleaning windows, interior glass
2. Lighting maintenance
3. Walls
4. General cleaning
5. Painting
6. Church property repair work, minor improvements.

All of these functions are involved in the proper conditioning of almost every church and half of them subject maintenance operatives to accidents, minor or otherwise. All of these accidents are apt to be costly.

Among churches which have taken steps to put their routine building maintenance work on a more safe and efficient basis may be mentioned such as Broadway Methodist, Indianapolis; St. John's, Cleveland; United Christian Missionary, Indianapolis; Holy Family, St. Louis, Missouri; Fairview Presbyterian, Indianapolis; Church of Good Shepherd, New York; Villa Duchesne, St. Joseph, Missouri; Weesley Memorial, Atlanta; Passionist Fathers, Detroit; Emmaus Lutheran, Milwaukee; and others.

Consider the facts which reveal the seriousness of accidents in church building routine maintenance alone, where so often makeshift, insecure, or improperly adjusted and used scaffoldings are commonly relied upon.

Out of every 100 building maintenance accidents in church edifices about seventy-five are the direct result of makeshift scaffolding, or scaffolding that fails to protect the maintenance worker—and often in spite of carefulness. The balance are due primarily to carelessness on the part of the worker. Such as:

Taking unsafe position

Standing under scaffolds on which men were working or which were being torn down;
Standing on overhanging boards;
Improper stance when using leverage tools;
Shortcutting, climbing up or down, without using ladders;
Overreaching.

Unsafe movements

Stepping without looking (except backwards);
Stepping backward without looking;
Climbing without looking.

Overloading

UTILITY AND SAFETY

Suitable scaffolds are becoming a necessity in the modern church.

Besides the safety factor, and the effects of this accident rate in the church edifice safety program, management must also consider this scaffolding problem from the standpoint of maintenance cost. Not only do maintenance accidents result in time loss but inadequate rules and methods governing church property maintenance program slow up the work and increase the cost. Much of this increased cost is the result of using makeshift apparatus in "getting at" maintenance points, according to safety engineers, who also say that the matter of proper interior scaffolding has been much neglected by both supervisors and even by church administrators themselves.

Church management is well aware of the steadily rising costs of off-floor building maintenance (as against maintenance of machinery and equipment) due largely to the size of modern church building, better construction, modern touches that need more care, and the rising cost of maintenance labor. The matter of modern lighting alone, makes great inroads on the church maintenance budget although the result in better lighting largely offsets this rise.

Since the apparatus used to "get at" off-floor maintenance points is the key factor in a safety program, the features of the newest types of scaffolding are worth study, not only because of their contribution to safety, but also because of their efficiency features which quicken the job, save on its cost and which also enable the worker to do better work.

Perhaps the outstanding step in this direction is represented in a scaffolding design which it is claimed is:

a) Faster to set up;
b) More compact for storage;
c) Safer;
d) Bringing men nearer working level — for efficiency.

"In designing the modern type of scaffolding, safety was the primary objective," says David Baker, of the Baker-Roos, Inc. engineering staff, who worked out the principles involved.

The primary feature is the self-locking trusses which are the heart of the construction. These truss locks are equipped with safety lugs which lock into slots in ladder sections, giving added security. The platform support trusses therefore cannot be sprung loose even if the scaffolding be tilted or rocked. This feature also insures that the scaffolding platform will be always level which is an added safety factor in certain maintenance jobs.

These platforms are adjustable every three inches. This means added ease, speed, safety and economy of labor, and is especially important when the off-floor maintenance people are working on a staggered or uneven floor surface; for instance, over a stairway.

Then, there are no X-braces. This means you can use these units anywhere without moving desks or furniture or machinery or other set equipment or facilities. For instance, ceilings may be cleaned over furniture or installed machinery—with a minimum of disturbance or displacement.

The working platform is large enough to do any job required being 2′4″ x 5′11″. Scaffolding units come in five

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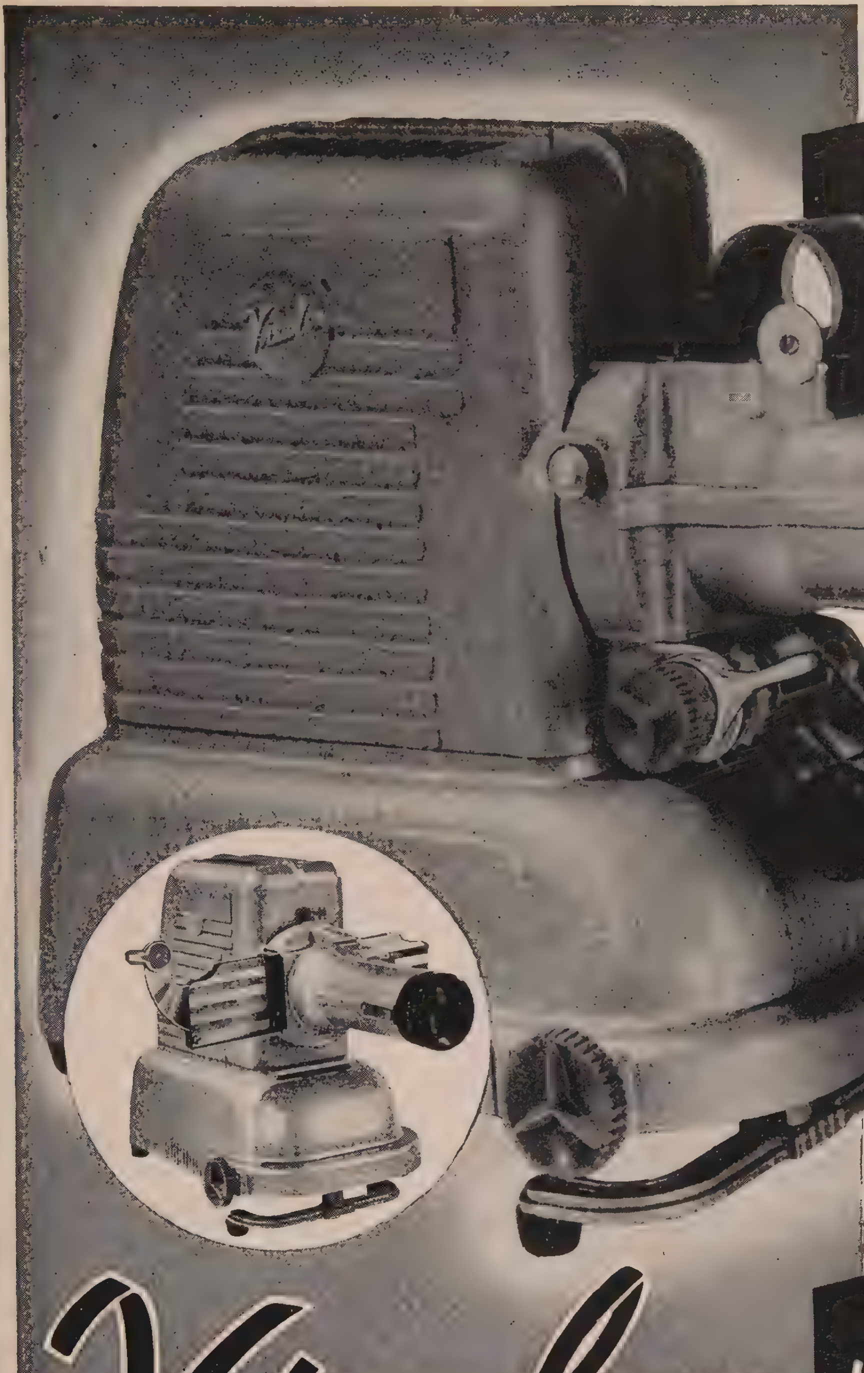
*Free lance writer, New York City.



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parts for assembly: (a) ladders, (b) platform support trusses, and (c) platform which is of metal bound plywood. Loose parts have been eliminated (such as bolts and nuts). Upright ladder sections are a part of each scaffold and are used at each end. Platform support trusses are also interchangeable, and the platforms will support up to 800 pounds in all positions.

Larger platform areas are supplied where management prefers them. Casters make the scaffolding flexible in use and give a valuable mobility. The casters are double locked, once in the swivel and again at the wheel which makes them always steady and safe.

The new type scaffolds can be easily built up, unit for unit, to reach high places. Each unit locks to the other, providing a safe, sturdy scaffold on which several men may work at the same time . . . men may also work at different levels of the stack or scaffolds. After assembling the first unit, placing of the following units is simple. With slotted ends of the ladder sections on the outside, and with dowel ends upward, subsequent ladder sections are placed over the dowels in the top of the assembled ladder sections. Platform support trusses should be assembled so that they overlap the joints of the two ladder sections.

When stacking three units high or more, additional stacks of scaffolds are needed. Stacks are tied together with tying trusses. For work that requires a large working area such as painting, plastering, and wall washing, the new scaffolds may be assembled side by side, and units up to ten feet in length are available.

All units are jig-tested for the fit of parts which means added safety. Paint bucket holders are also supplied where wanted.

The designer discussed with this writer other factors such as increasing ceiling heights of buildings, which make dependable, efficient scaffolding a must in the modern religious edifice of today.

Think on These Things

(From page 10)

gation laid upon every man to Think Truly, as well as to speak and act truly, and said that much intellectual demoralization and ruin resulted from neglecting this." What a magnificent thing for a son to say about his father! Had that father lived to read the words he would have felt they were the greatest honor he ever received.

Not all of us have fathers or friends or heroes like that to remember and to emulate, but we all have One upon whom we may fix our eyes and from whom we may draw strength and inspiration. "Consider Him," said one New Testament writer, "that endureth such contradiction of sinners . . . lest ye be wearied and faint in your minds." Consider him, we may add, not only as he endures the contradiction of sinners, but as he teaches his disciples, blesses little children, heals the sick, reproves the worldly, and dies upon a Cross. Think on all these things and "be ye transformed by the renewing of your mind."

The conclusion of the whole matter has been put once and for all in memorable words: "Wherefore, seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

COMMUNION SERVICE TELEVISED

The accompanying photo shows the first televising of a Protestant Communion Service. The service was held in Boston in connection with World Communion Sunday. Participating were several leading clergymen of representative Protestant denominations. Communion was served at the altar rail for communicants following the Episcopal type of service by Bishop Lewis O. Hartman of the Methodist church. The Congregational-tradition type Communion was served by Dr. Frank Jennings of the Massachusetts Council of Churches. In the picture, Bishop Hartman is at the rail. In the background at the right, a microphone boom is being operated. The altar and fittings for the setting were furnished by Whittemore Associates of Boston.

Handwork Activity

(From page 12)

overcome when the real value of creative, instructive handwork activity is understood. This value can be divided into three categories: The teacher, the pupil, and the church school.

The value of handwork to the teacher is that it makes her lesson material more efficient, more purposeful and more complete. She will discover that the right use of handwork, instead of making her work harder, will make it more effective and more satisfying. By following the complete and easy directions always present in handwork material, she will encourage and develop her own inherent and natural abilities and actually increase her effectiveness and quality as a teacher. The use of various techniques in the presentation of the lesson material will stimulate greater pupil attention and participation.

The value of handwork for the pupil is that it makes his work more interesting and meaningful. It develops his creative instinct, and enables him to participate in the discovery of knowledge and truth. It exposes him to the entire trinity of knowledge—perception. He hears—through the reading and study of the Scripture lesson. He sees—through the use of a visual aid, flannelgraph, drama-graph, filmstrip, etc. He does—by making a Biblical model, map, chart, or some form of handwork.

The value of handwork for the church school is that it makes the whole program more interesting and more stimulating and becomes a builder for the church school, not only in the increase of attendance, but in the development of knowledge.

When these true values are discovered, the teacher will not let these potential powers in handwork activity lie dormant. She will put them to work in her own planning and in her own class that the time they have together will be used to the best advantage.

The second part of our equation deals with the knowledge of the materials available for handwork. The modern teacher has at her finger tips the finest lesson materials and lesson helps that the church has ever known. High quality Bible lessons, thought provoking books and articles on creative activities and child education, are available. In the Bible stores, religious bookstores, ecclesiastical stores, and church denomination houses, there are published and being published, handwork activity geared for every age group, covering a high percentage of the major events and teachings of the Bible.

Every branch of handwork activity has progressed to the point where there are helps and aids for the teacher in presenting the lesson, and things to make and to do for the pupil in learning the lesson.

These materials are there for the asking. They are available. Methods, ideas, techniques, activities that will enrich and enhance the teaching program of the church school. And the key that will open the door to this rapidly growing field is knowledge. Get to know these materials. Try them. Study them. Become acquainted with them. See what they can do.

A knowledge of the materials will be an invaluable aid in planning class presentation of lesson studies. The responsibility of any teacher is to discover the essential truths of the lesson and then to ask herself the question: What is the best way to present truths to my class? How can I help them to discover for themselves what I have discovered? The only way to answer this question is to know what methods and materials there are, and then to use the one best fitting the circumstance and the class.

One time she may feel discussion the best method. Another time flannelgraph; or building a tabernacle, creating a sand table scene, paper craft projects, writing an original drama or poem. She will not always use the same method, but she will always try to use the best method.

Knowledge, then, becomes essential in teaching technique.

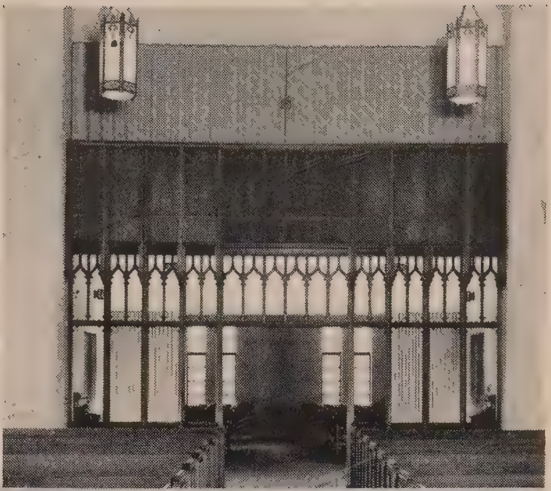
The answer to our equation comes as a natural consequence. It is reasonable to assume that when the teacher is aware of the value of handwork, and is acquainted with the methods and materials available, that she will find there is time to use them. When she discovers that handwork activity increases the interest, stimulates the imagination, and promotes the attention and knowledge of the pupil. When she realizes that handwork activity extends the influence, develops the effectiveness, and pin-points the purpose of her teaching technique; it is certain that time will no longer be a problem. She will find time—in the pre-session, extended session, or the regular session of her class.

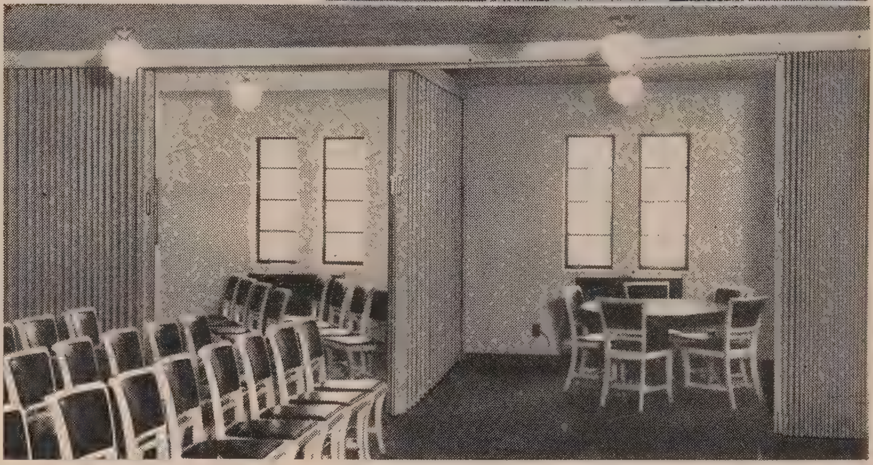
Is there time for handwork activity in the church school? I, honestly, cannot see how, conscientiously, we can allow this time to pass without using some form of creative handwork activity.

God made. He created; and the Psalmist has said that "the firmament showeth his handiwork." The creative instinct is within us all. We are happiest and most content when we are making something—be it with our minds, our lives, or our hands. The child in the church school learns best, not only when he hears, and sees, but also when he can make and do with his hands. Shaping and forming knowledge and truth in a lasting mould.

As Sunday school teachers, we are the stewards of our time. May we value it supremely and may we use it well!

in Church
. . . in Sunday School





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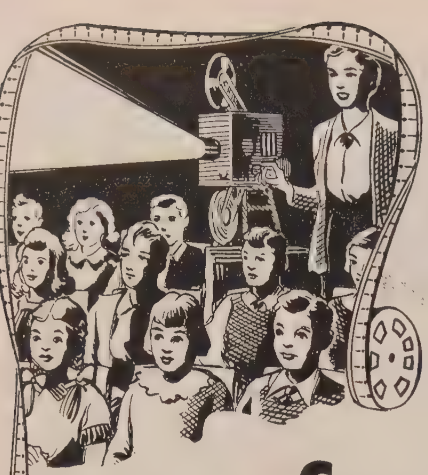

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IDEAS FOR GREATER EFFICIENCY

Get the Most From Motion Pictures*

THOUGH motion pictures are not a new development, their use in a church's program on any major scale is a relatively recent thing. For a time we asked ourselves, "Should a church really use motion pictures?" Now we are asking, "How can we use them so they will make the greatest contribution to our work?"

There continues to be an increase in the use of motion pictures in the Sunday schools, Training Unions, and other organizations within the churches, and from the way things are looking now this increase will continue indefinitely. One does not need to look long before finding adequate reasons for this development.

First, the value of wisely selected and used motion pictures has been well established.

Second, more churches are able to purchase the equipment necessary for using them.

Third, more and better films are becoming available for church use.

Fourth, the film distribution system of various denominational and interdenominational organizations is being improved.

Fifth, new and old church buildings are being equipped for the effective use of motion pictures.

Sixth, church leaders are becoming more familiar with the best ways of using them.

In the last analysis the benefit which a church derives from the use of motion pictures is dependent on the sixth factor. We may understand their values, a church may have plenty of equipment, good films may be available, the distribution system may work perfectly, and our buildings may be ideal, but the final test is how well Sunday school teachers, Training Union leaders, and other church officers use them. Because of this and the tremendous possibilities for good in using them, it behooves every officer to make a conscientious study of this effective means of preaching, teaching, and training now at the disposal of churches.

There are at least six factors which should determine how often a church uses motion pictures.

1. The need

There are some instances when only a motion picture will accomplish what needs to be accomplished, while in others something else will do just as well or even better. Let every motion picture that is used in the church be used to meet a need, to reach an aim, which cannot be done quite so well by anything else.

2. The cost

The use of motion pictures is still comparatively expensive. The amount of money available through the church budget or from other sources for equipment and films will help determine the number which a church uses.

3. The availability of equipment

For most churches the number of motion pictures will have to be somewhat limited for awhile simply because equipment is not available. Few churches have more than one motion picture projector. Still fewer have screens in suitable sizes to be used anywhere in the building. This means that not more than one group can see a motion picture at any time, and that some groups cannot see one at all except under unsatisfactory circumstances because the equipment is inadequate.

4. The availability of suitable films

We want motion pictures which fit our programs, not new programs to fit motion pictures. Never use a motion picture unless its contribution to reaching the over-all objective justifies it. When suitable motion pictures are not available, use something else.

5. The training and experience of church officers

All officers will make some mistakes in their first efforts to use motion pictures. Only through experience can one master the technique and principles involved, but there is a certain advantage in spreading this initial experience out over a period of time. This gives time for thought, study, and also prevents all the mistakes from being made at one time. The number of motion pictures a church uses should be planned to somewhat correspond with the training and experience of the teachers, leaders, and general officers who use them.

6. The building

Before any extensive use can be made of motion pictures in many churches, the building must be equipped with blackout facilities, electrical out-

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*Condensed from the booklet, "Motion Pictures in a Church," by Earl Waldrup and published by The Sunday School Board of the Southern Baptist Convention.

"Now—from the top down —we can keep our church beautiful," reports Pastor S. . . . .

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SCAFFOLD-ON-WHEELS

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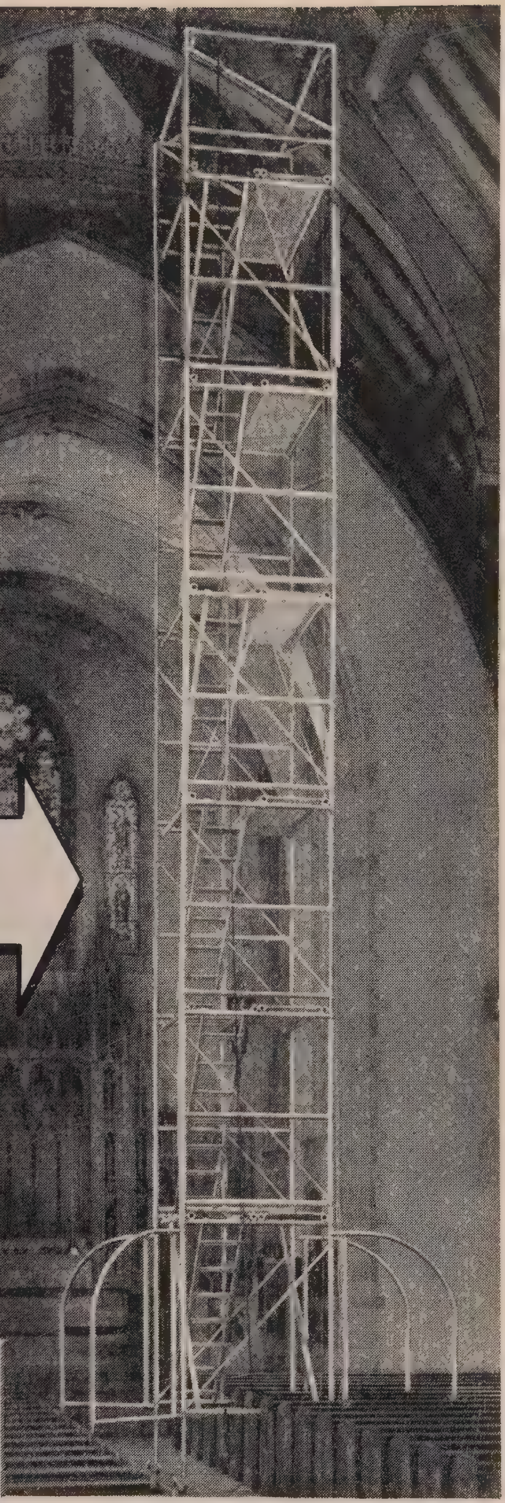
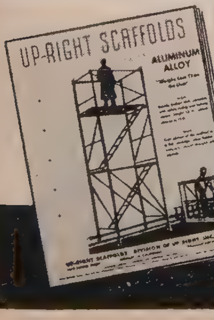


For all overhead cleaning, relamping and decorating, "Up-Right" Scaffold-on-wheels saves scores of man-hours. One church reports 5 days saved on a job which formerly took 8½ days.

Scaffold is assembled in a few minutes by placing individual sections one on top of the other. Automatic locking feature eliminates tools and loose parts. Safety-tread stairway within structure. Scaffold bridges pews, rails, altars with ease. Made of aluminum alloy; stronger than structural steel yet one third the weight.

For painting large areas, two 10 FT. SPAN SCAFFOLDS—each assembled in 1 minute—may be bridged and moved simultaneously. Adjustable to desired working level.



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lets, and projector and speaker tables or mountings.

Selecting a Motion Picture

You will need film catalogues and listings to select your pictures. Write your denominational headquarters or bookstore. (One of the best general catalogues for 16mm films is the Blue Book published by Educational Screen, Inc., 64 East Lake Street, Chicago 1, Illinois.) Then with your catalogues at hand, choose your films carefully with these items in mind.

1. The audience

Are you getting the film for a group made up of adults, young people, children, or will it be a mixed group? What experience and training has the group had, and what contribution can the proposed film make to their lives?

2. The type of film you need

Do you need sound or silent? Is the material you wish to present of such a nature that it can be presented equally as well by a silent film? Will color be better than black and white? How long should it be?

3. The aims and objectives

Remember your reason for using a motion picture should be that it will help you reach your aims and objectives better than anything else. Do you want a film that will create an atmosphere, aid in worship, introduce or review a unit, present new material, provoke questions for discussion, move people to action, or just how can the proposed film fit into the plan for reaching your aims and objectives?

4. The availability of the film

Some films are hard to get. This is especially true of seasonal films, such as those generally used at Christmas and Easter. They must be ordered months in advance. The present scarcity of such films does not permit waiting until a few days or even weeks before the program and then sending an order to the film library. Also, when a certain organization in all the churches is having programs on certain themes, the films on these themes are usually hard to get.

Make your selection early and select a film which you have every reasonable assurance you can get. It is also wise to give the film library the name of a second and even third choice film just in case your first selection is rented to someone else on the date you want to use it.

Preparing to Use a Motion Picture

It is at this point that the successful film user makes his first score. The successful use of motion pictures necessitates careful and complete preparation before they are used.

1. Preview

Never use a motion picture without previewing it. To do so is comparable to a minister opening a volume of sermons and with no preparation or thought of its contents selecting the sermon that begins on page fifty and reading it to his congregation. In many cases it will be necessary to run the film more than once. The story or line of thought should be mastered, notes on the important points should be jotted down, and questions that may arise should be anticipated. If there is a study guide to go with the film it should be studied in connection with the preview.

2. Plan the procedure

Decide where the film will come in the program. Plan what will go before and after the showing. Work out the introduction and conclusion. Correlate the contents of the film with the rest of the material to be used in the meeting. It may be an assembly program, Sunday school class, Training Union program, prayer meeting, or something else, but do not just have a "picture show."

3. Set up the room

Most auditoriums and classrooms were not planned to permit the use of motion pictures with the maximum results and minimum of preparation. Some new church buildings are being properly equipped but in many buildings the seats must be arranged, blackout curtains must be provided, screens have to be properly placed, and projector and speaker mountings must be adjusted or made from tables which can be moved from place to place in the room.

All of this should be done before the audience arrives, whether it is a small group or a whole congregation of people. The projector should be set up, threaded, and tested beforehand. Care should be exercised in placing the chairs, screen, projector, and speakers so as to give the best showing to everyone in the room.

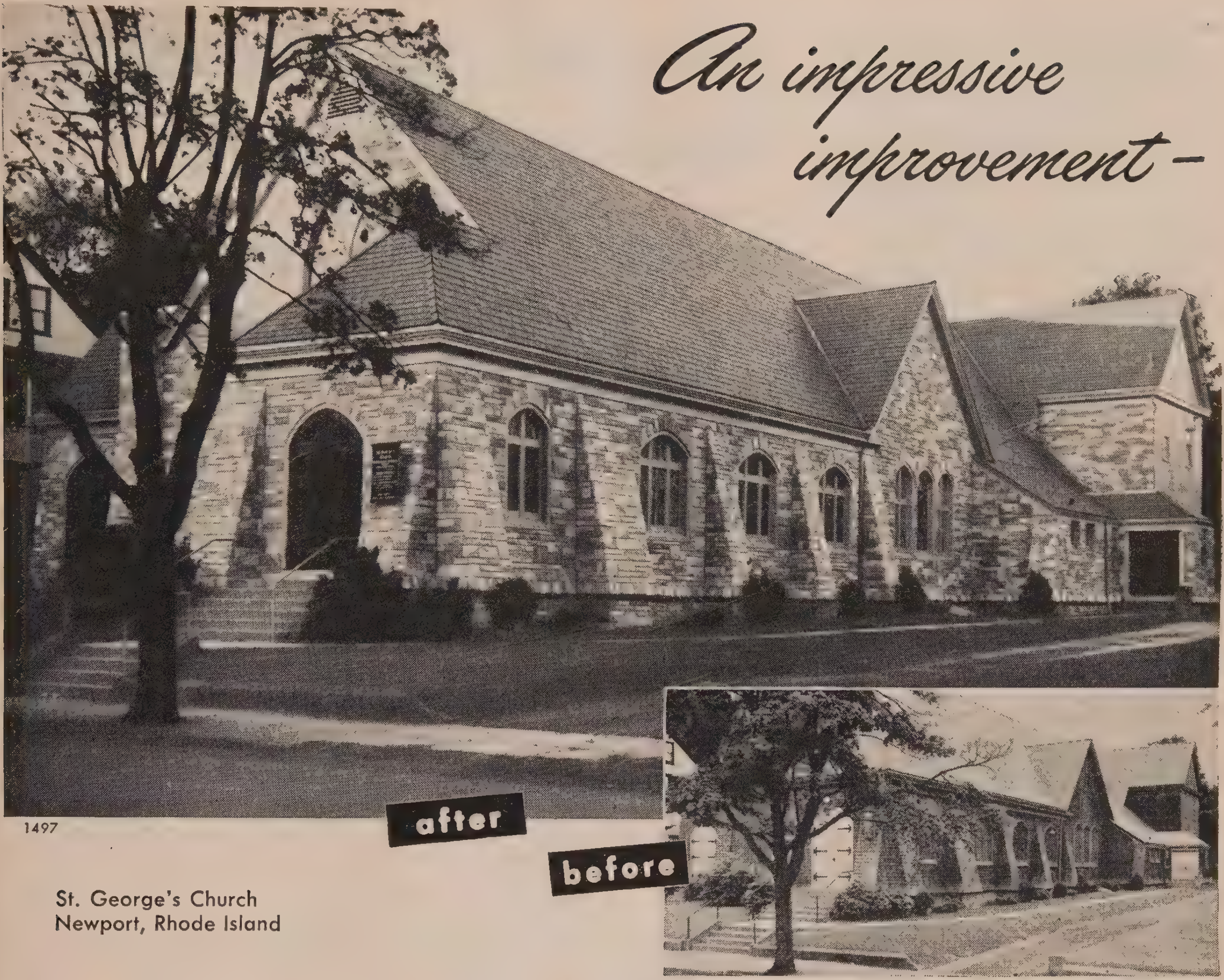
When It Is Time for the Lights to Go Out

Your audience has assembled. You have come to the point in your program when it is time for the picture. You are ready for the lights to go out and for the projectionist to start the projector. What about the program up to this point? Has it been an integral part of the whole, or is there about to be a definite break? Is your audience thinking, "Well, so much for that, now let's see what the next part will be like." Have you adequately introduced the film?

In making the introduction, clearly state the purpose for using the film. Give sufficient backround material to

(Turn to page 59)

An impressive improvement –



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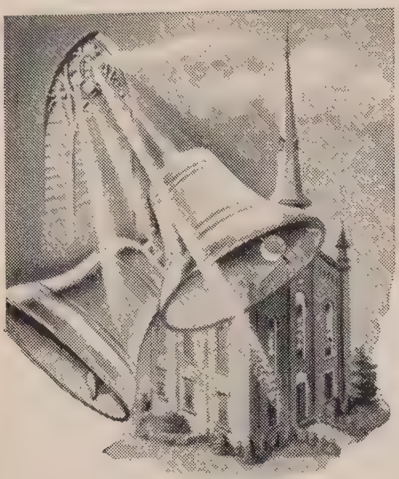

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Suggestions for Sound Treatment*

THE usual defects of auditoriums are three—echo, dead spots and reverberation. In the usual sense of the term, echo means a definite or articulate repetition of a sound after an interval at least equal to the total duration of the sound that is being repeated, while reverberation means a confused or inarticulate prolongation of the sound.

Echo is always a bad feature in a hall; reverberation, on the other hand, is desirable up to a certain point; only in excess is it an evil. Of the two, echo is the more difficult to remove; prevention by foresight in construction, aided by expert advice, if necessary, is the best plan.

A—ECHO

Echo arises by regular reflection of sound from smooth walls, ceilings, or proscenium arches just as a mirror may reflect a beam of light without scattering it. If, however, the surface of the mirror be roughened the reflected light will be diffused in all directions; and if the walls and ceilings of a room be similarly irregular (on a sufficiently large scale) the reflected sound will be scattered, broken up, and its definite or articulate character destroyed. In this case we have what is called reverberation.

The lapse of time before an echo is heard is due to the fact that the reflected sound has traveled a longer path than the sound which comes directly from the source. This difference of path may be such as to cause much mischief. If it amounts to fifty feet or more, the reflected sound of a spoken syllable or note of music may arrive at the ear at the same moment as a later syllable or note which has traveled by the direct path, and so cause confusion.

Smooth, hard-finished walls, such as the usual plastered type, are excellent regular reflectors of sounds and are consequently likely to produce echo. It becomes of importance, therefore, to break up such surfaces so as to produce irregular distribution of the reflected sound.

B—DEAD SPOTS AND SOUND FOCI

Dead spots and sound foci (areas where volume is excessive as compared with the general volume level throughout the room) occur as a consequence of echo-producing conditions. Sound travels through the air as alternate waves of compression and rarefication, arriving at the ear at the same time, neutralizing each other's effect and producing a diminution in intensity. If the reflected sound is retarded a little more, it may happen that two compressions coincide, producing an unusually loud sound. The most frequent cause of such sound foci, however, is an excessively curved wall or ceiling which concentrates the sound to a focus.

Temporary correction can sometimes be obtained by hanging a heavy canvas sheet over areas which are suspected to be the cause of sound concentration. In some instances, such canvas canopies have been permanently installed, suitably painted to match the other decorative elements.

C—REVERBERATION

The following table, which has been widely published, indicates reverberation time limits which have been found to be acceptable in practice. Variation in either direction of several tenths of a second would be permissible. As explained above, the figures given indicate the length of time required for a sound of specified intensity to be absorbed or transmitted so that it becomes inaudible. Because each spectator has a high co-efficient of absorption, the table is of little value unless attention is given to the size of the audience—hence the two columns for half audience and maximum audience.

REVERBERATION TIME LIMITS

Volume of Room in Cubic Feet	Acceptable Limits of Reverberation Time (In Seconds)	
	Half Audience	Maximum Audience
10,000	0.9-1.2	0.6-0.8
25,000	1.0-1.3	0.8-1.1
50,000	1.2-1.5	0.9-1.3
100,000	1.5-1.8	1.2-1.5
200,000	1.8-2.0	1.4-1.7

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*From the booklet, "Architect's Visual Equipment Handbook," published and distributed by the Bell & Howell Company. The booklet will be made available upon request. Direct inquiries to Bell & Howell Company, care of "Church Management."

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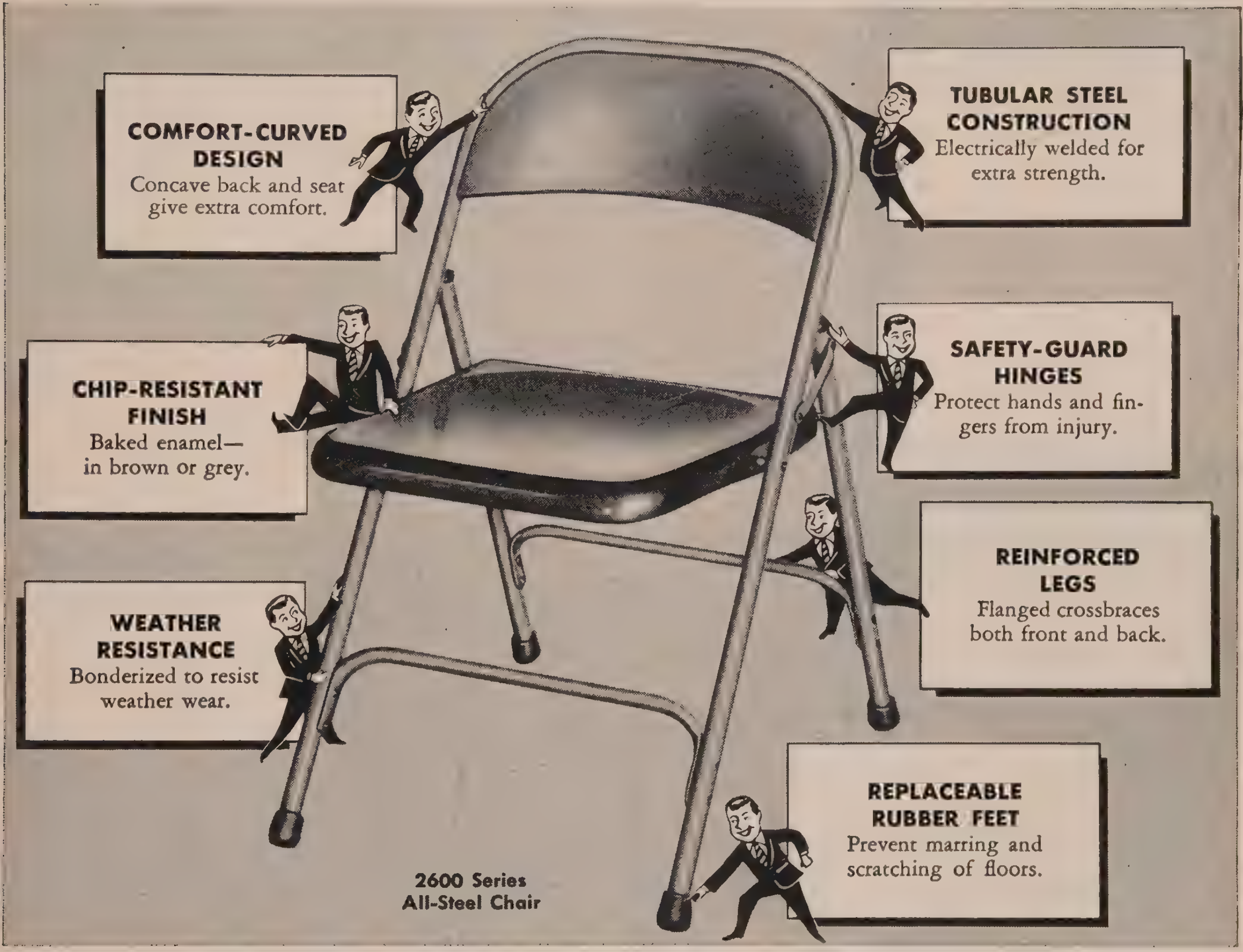

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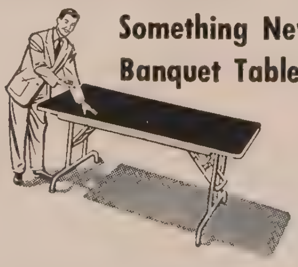

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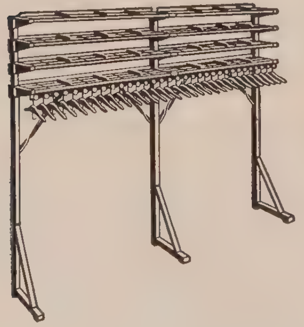

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800,000	2.5-2.8	1.9-2.3
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CALCULATION OF REVERBERATION TIME

The calculation of reverberation time has been reduced to a very simple formula. Let

t = reverberation time in seconds,
V = volume of auditorium in cubic feet,
A = "total absorption" of room (explained below).

Then the following relation holds:

$$t = \frac{0.05 \times V}{A}$$

The only point requiring explanation in this formula is the quantity A. Different materials differ considerably in their absorbing powers. The most complete absorber known is an open window. Obviously, an open window will absorb (or, more accurately, transmit) all of the sound that strikes it. The "co-efficient of absorption" of an open window is therefore taken as the standard of comparison for other materials, the open window being assigned to value 1.

Following this system, a numerical value can be assigned to common building materials, basing this value on the absorption of the material per square foot. Multiplication of this absorption figure by the number of square feet of the material used in the construction of an auditorium will indicate quite accurately the absorbing power of the area involved.

In the formula given, V is obviously the product of the length and the height of the average width of the auditorium. The letter A is determined simply by adding the absorption values of all areas, calculated for each area as explained above.

The following table lists the absorption co-efficients for a number of commonly used materials.

Material	**Absorption Co-efficients**
Perforated fibre board, 13/16″ thick, 441 holes per square foot 3/16″ diameter, 1/2″ deep, plain side exposed	.19
Type B, same as above but with perforations exposed	.46
Balsam Wood, soft wood fibre, paper backing, screen facing, 1″ thick, .254 pounds per square inch	.68
Felt, standard 1″ thick, all hair	.66
Masonite, standard 1/2″ board (pressed wood fibre), laid on 1″ furring, 18″ O.C.	.32
Rock Wool, 1″	.80
Sprayed Asbestos Fibre, 1″ thick	.85
Plaster, lime on wood lath on wood studs, roughly finished	.085
Plaster, same as above except smooth finish	.037
Sheathing, 8″ pine	.081
Brick Wall, 18″, unpainted	.042
Brick Wall, 18″, painted	.020
Carpet, 4″ pile, on concrete	.26
Cork, 3/4″ floor slabs waxed and polished	.11
Drapery, cotton fabric, 14 ounces per square yard	.22
Drapery, velour, 18″ per square yard	.45
Same as above but hung 4″ from wall	.50
Object	
Audience per person	4.7
Cushions:	
Cotton under canvas 2¾″ square foot short nap plush	2.8
Canvas and plush	1.7
Hair fibre under canvas and thin leatherette	1.3
Vegetable fibre under canvas and damask	1.6

EXAMPLE OF REVERBERATION CALCULATION

(The following example is taken from a publication of the United States Bureau of Standards.)

As an example of the use of these co-efficients let us take an auditorium of 100,000 cubic feet capacity, including the stage opening. There is a floor laid with cork tile of an area of 4,550 square feet, a plastered ceiling (on wire lath) with the same area, 2,860 square feet of plastered walls, a stage opening of 600 square feet, and 500 plain wooden seats. The calculation of the total absorption of the empty room is made as follows:

Floor	4,550 ×	0.03	= 137
Ceiling	4,550 ×	.033	= 152
Walls	2,860 ×	.033	= 95
Stage opening (no furnishing, bare walls)	600 ×	.25	= 150
Seats	500 ×	.1	= 50
Total absorption of empty room			= 584

(Turn to page 48)

DOES YOUR SCHOOL HAVE THESE PROBLEMS?

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- ☐ Want to end the strain of shorthand dictation?
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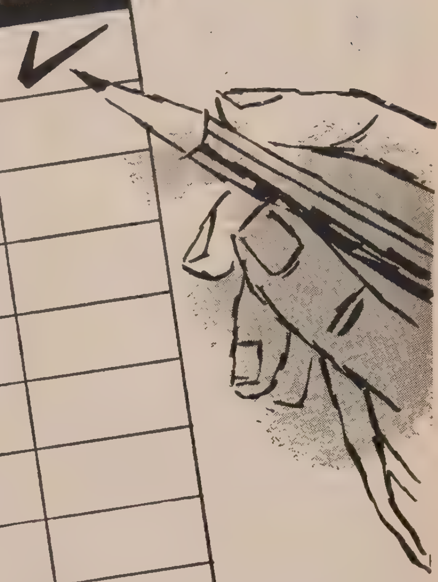

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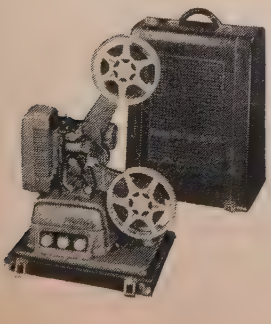

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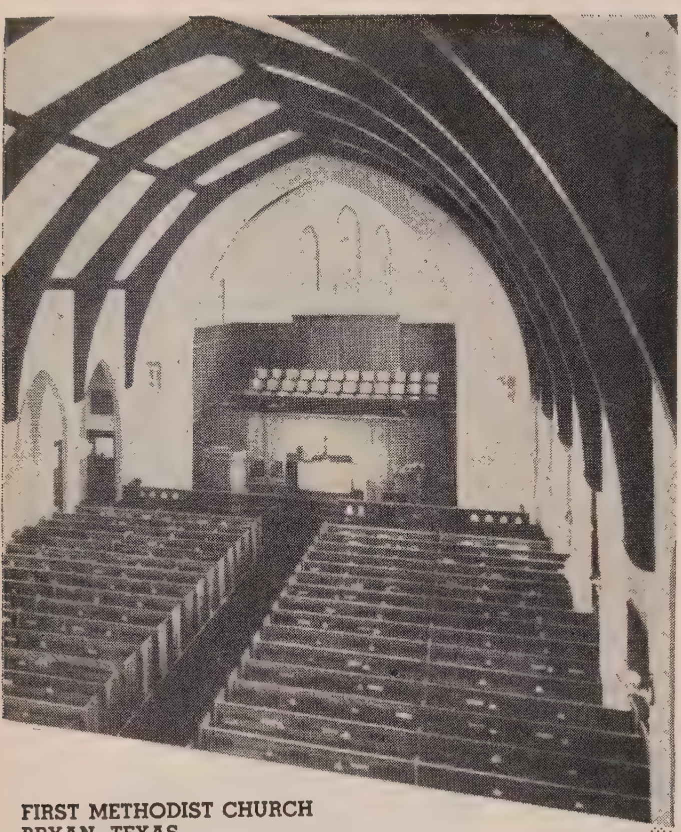

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Editorials

(From page 7)

successful in the pastorate. The death of a man I had never seen brought me an invitation to go to New York City as the book editor of a publishing house. The door was open but the preacher resisted. Here, again and again, pressures forced me to the decision.

God knows I never had ambitions to be a magazine publisher. I was a fairly good editor but lacked both the "hard boiled" temperament and the efficiency in details so necessary in this work. I still feel awkward as a businessman and publisher. But the exigencies of the depression placed upon me the responsibility of taking over the business end of *Church Management* as well as continuing my role as editor. The pressure was both moral and economic. I could no longer resist. It was too hard to kick against the goad.

Perhaps it is my own experience which led me to put so much faith in this passage; perhaps I saw a picture as a child which influenced me. Quite clearly I see in my mind now the picture of an ox resisting the encouragement of his driver to go forward. The beast kicks viciously at the driver. But the man is ready. He holds his goad so that the hoofs of the ox soon feel the sharpened end. It was hard for him to kick against the pricks.

Perhaps at some later date a new translation will find that there was justification for this interesting passage and it will return to the Bible text. The experience I related in the November, 1952 issue of *Church Management* which was concerned with the Valley of Baca may be re-enacted. Perhaps older manuscripts will be uncovered which give some justification for its use. Perhaps not.

But anyway, and I rather think that St. Paul would agree with me, the passage is good enough to be included in the story of Christianity's greatest conversion.

Hobart D. McKeehan

BURNED to death in the flames of his own automobile, Dr. Hobart D. McKeehan, of the editorial staff of *Church Management*, passed from this life to that eternal on Saturday, March 14. Dr. McKeehan had served for some years as the minister of the Abbey Church (Evangelical and Reformed), Huntingdon, Pennsylvania. He was returning from a pastoral call at nearby Tyrone, when his car overturned and skidded for some distance.

Flames from the ignited gasoline were the direct cause of the death.

Dr. McKeehan, fifty-five years old, had served well and his contributions had been widely recognized both within and without religious circles. It has been said that he was at the time, the youngest minister listed in *Who's Who in America*. He was American born, received his theological training at The Theological Seminary at Lancaster, Pennsylvania. In addition he took graduate work at Dublin University, Ireland, and Oxford University, England.

Photograph of Hobart D. McKeehan taken shortly before his death.

He appeared in many gatherings as a lecturer and had but recently delivered a week of Lenten lectures in North Carolina. He was the author of several books. Perhaps the best known of these were *Anglo-American Preaching* and his latest volume, *Life's Golden Hours*. His work on *Church Management* made his department, "Productive Pastures," an outstanding homiletic contribution. His wide interest in books which was evidenced in his brief reviews under the heading "Bookish Brevities" were recognized by many publishers. If Dr. McKeehan had lived twenty-four hours more his sermon topic for the Sunday morning March 15 would have been on the words: "My God, My God, Why?"

Many tributes were paid to our departed friend. One paragraph from the address of the Reverend Thomas P. Garner, delivered at the funeral, sums up his life service.

> Dr. McKeehan's memory will indeed live in the church building into which he has built so much of himself. His memory will live in the books he has written and the articles he has published. But, most of all, his memory will live in the lives of those he has helped along the road to eternal life and challenged to better Christian living. This is the tribute of greatness.

Our friend is survived by his widow, the former Marie Verna Klinepeter, and one son, Edward M. McKeehan, a contract photographer of Huntingdon.

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Along the Buy-Lines in Audio-Visuals

by William M. Hunter *

AT LONG last a "feature" film has been produced which may well challenge the supremacy of "The King of Kings," Cecil B. DeMille's silent film classic on the life of our Lord. While a number of films have been made, both in black and white and in color, none have been as universally popular as DeMille's opus. While "The King of Kings" was strangely garbled in its chronology and in some of its theology, it had a spirit and a reverence about it that made it "last" or stand up well through the years.

But now, Cathedral's new film—running 55 minutes; available in either color or black and white — seems likely to give us not only an authoritative production, but an artistic creation that has all the earmarks of a real "classic." I refer to "I Beheld His Glory," in which the story of Jesus' Passion, Crucifixion, and Resurrection is told by Cornelius, the Centurion, who becomes a convert to Christianity.

Having some of the aspects of a "documentary," the picture brings in the story, as told by Cornelius, aided by Thomas in the parts Cornelius could not have witnessed himself.

The entire cast is good, but particularly outstanding is the portrayal of the Christ, without a doubt (in this viewer's estimation) the finest portrayal since H. B. Warner appeared in "The King of Kings."

Color rentals are ordinarily $25 for the color showing, or $35 during Lent and Easter; black and white rentals are $15, or $22.50 during Lent and Easter. I've seen only the color version, and that is magnificent.

I tried to secure a print of either this year for Holy Thursday, Good Friday, or even Easter showing, but no luck here in New York. I was too late! That is, I think, auspicious, for audio-visuals have suffered tremendously in metropolitan New York at the hands of commercial television. Churches are beginning to discover, as are many commercial theatres, that you have to have a top-flight production if you are to draw an audience to see a film program. (Film producers please note!)

Since I could not secure the movie version, I did purchase the color filmstrip from the series, "The Resurrection," and had children from our church school tape-record a commentary or background, adapting the script provided by Cathedral with the pictures. Cathedral has, of course, magnificently recorded LP records to go with the strips (comprising still shots, in color, from "I Beheld His Glory"), but we felt the educational experience of making our own recording was of more value than the finest professional sound background. This was shown on Easter Sunday morning, with amazingly attentive children drinking in the whole experience. The entire series of filmstrips comprises: "The Last Supper," "Gethsemane," "The Trial," "The Crucifixion," and "The Resurrection." The filmstrips sell outright for $6.50 each, $25 for the set of five; LP records (an adult commentary on one side, and a children's version on the other) at $3.50 each, or $15 for the set of five. There is a complete text-manual with each filmstrip.

Teacher Training

A new set of sound filmstrips has been produced by several Lutheran groups—but found effective in several other denominations — as an aid to teacher training, all on the general subject of "How to Teach the Bible."

For each filmstrip is provided a recorded script on standard speed records, a filmstrip of approximately 75 frames (running time 15 minutes), and leader's guides for utilization and follow-up. The subjects sell for $12 each set, or $40 for the set of four:

Filmstrip I:	Teaching the Bible to the Pre-School Child
Filmstrip II:	Teaching the Bible to Children (6-11)
Filmstrip III:	Teaching the Bible to High School Youth
Filmstrip IV:	Teaching the Bible to Adults

The cooperating Lutheran bodies producing these extremely useful filmstrips are: American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church —Missouri Synod, and United Lutheran Church in America. Availability may be determined by writing the United Lutheran Publication House, 13th and Spruce Streets, Philadelphia 7, Pennsylvania.

"This Is the Life"

Concordia Films—the film producing branch of the Lutheran Church, Missouri Synod — has now released ten 16mm films, each a complete episode in the television series, "This Is the Life," which has won such heartfelt

---

*Former pastor, John Hall Memorial Presbyterian Church, New York City; pastor-elect, First Presbyterian Church, Robinson, Illinois.

Frigidaire low-cost air conditioning for churches

Self-contained units prove ideal for existing church buildings

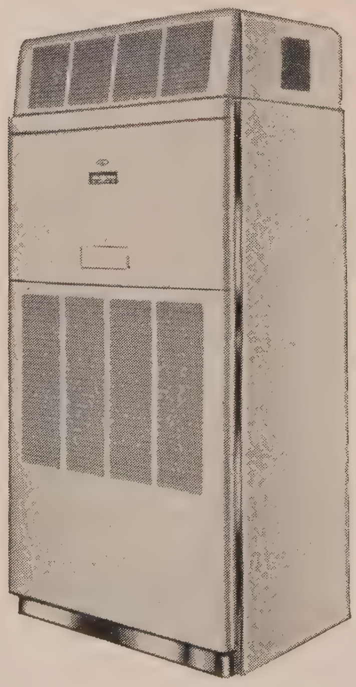
Air conditioning of churches, once thought of as a somewhat costly luxury, is today fast becoming an integral part of the comfort churches are providing their congregations. And because of the flexibility, economy and ease of installation of Frigidaire self-contained units, many churches have been able to give their members this comfort, and bolster summer attendance as well.

Frigidaire 3, 5, and 7½-ton Self-Contained Air Conditioners may be installed singly or in any desired numbers to meet space requirements. These units require only simple electrical and plumbing connections, minimize ductwork and alterations, and can be economically re-located. They can be installed in the church proper, using no ductwork, or in a basement, with a small amount of ductwork. Connected with a hot air furnace, they can utilize existing ductwork.

Due to the exceptionally wide range of types and sizes, Frigidaire Air Conditioning equipment can meet most all needs. Call your Frigidaire Dealer. Look for his name in the Yellow Pages of your phone book. Or write Frigidaire, Dayton 1, Ohio.

First Baptist Church, Scottsboro, Alabama. Deacon H. B. Word writes: "There is no question in my mind that our Frigidaire Air Conditioning has created an increase in church attendance. When planning the erection of our church, the members voted unanimously for air conditioning. The Frigidaire system we installed has given us extremely satisfactory results and the church members are all thoroughly pleased."

Second Presbyterian Church, Memphis, Tennessee. The chairman of the church's building committee writes: "It would have been difficult, indeed, to have provided for the comfort of the congregation and to carry on the many activities of a growing community church had not our congregation had the foresight to install the Frigidaire Air Conditioning and heating system which has been so effective."



Frigidaire Self-Contained Air Conditioners in 3, 5, and 7½-ton sizes for large areas where it is impractical to remodel or use much ductwork. 5-year Protection Plan on all models. Includes 1-year warranty on entire conditioner, and 5-year warranty on compressor mechanism, including motor. Also, there's a complete line of central system equipment.

Frigidaire Air Conditioners

BUILT AND BACKED BY GENERAL MOTORS

Frigidaire, Dept. 2116, Dayton 1, Ohio

☐ Please send literature about Frigidaire Air Conditioners

☐ Have specialist call for FREE SURVEY of our needs

*Name*______________________________

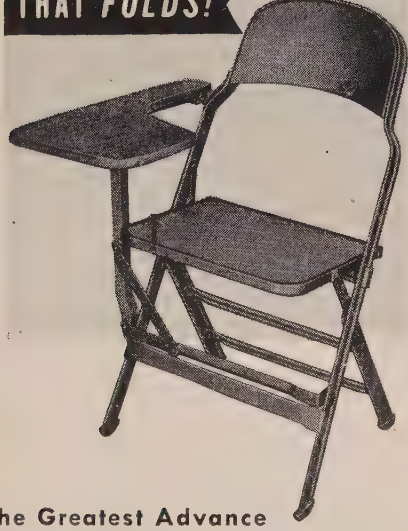
*Address*____________________________

*City*________________ *Zone*____ *State*________

At Last!

For Bible Classes
Sunday Schools
Lectures

A TABLET ARM CHAIR
THAT FOLDS!



The Greatest Advance
in the History of Folding Chairs

The Tablet arm is a built-in feature of the chair itself—strong, easy to operate, a marvel of engineering ingenuity (patent pending). For ordinary chair use, when the arm is not needed, it folds down out of the way beside the chair. It folds flat against the chair for quick, safe stacking, the folded depth being only 3″. Chair folds and unfolds in seconds. Exceptionally easy to get into and out of.

Built throughout with all the famous Clarin quality construction, the Tablet Arm Folding Chair will give years of faithful service. Supremely strong—X-type — self-leveling — welded to insure exceptional strength and quietness. Its exclusive Clarin rubber-cushioned feet can't mar the finest floor. Comes with Clarin's famous reinforced seat of 5-ply plywood, or in fine quality leatherette on seat and back, or on seat alone. Wide range of frame and upholstery colors.

Clarin Mfg. Company, Dept. 7,
4640 W. Harrison St., Chicago 44, Ill.

Write today on your letterhead for beautiful, New FREE Catalog showing this amazing chair, together with Clarin's complete line of steel folding chairs for every purpose.

Clarin

SINCE 1925 . . .
THE ARISTOCRAT OF FOLDING CHAIRS

approval from critics and public alike. Each is in black and white, runs 30 minutes, and rents for $9 per showing, except one, a Christmas program, which rents for $12.50 during December. Here are the titles, with the subject indicated parenthetically:

THE GREATEST POWER
(Christmas)
THE POWER OF PRAYER
(Prayer)
AS FOR ME AND MY HOUSE
(Marriage)
BEGINNING OF THE RAINBOW
(Happiness)
THE HIGHER PARDON
(Forgiveness)
THE FLICKERING FLAME
(Disappointment)
THE SHIELD OF FAITH
(Temptation)
AS THE TWIG IS BENT
(Christian training)
GIVING THANKS ALWAYS
(Thanksgiving)
MY BROTHER
(Race prejudice)

For information on availability, write Concordia Publishing House, 3558 S. Jefferson Avenue, St. Louis 18, Missouri.

The Past Comes Alive

A new film, available in either color or black and white, is "Pocahontas," produced "on location" with tremendous historical research by a Col. Williams in Virginia, is available for sale or rental from Cornell Film Co., 1501 Broadway, New York 36, N. Y. Color prints of the 36-minute sound film are $15 per day; black and white rentals run to $10 per day.

"Pocahontas" is not offered as a "religious" film, though a representative of the distributors maintains it brings out the theme of brotherhood magnificently. John Melville Jennings, librarian of the Virginia Historical Society, says, "its message is altogether authentic and inspiring." This film is suggested primarily for special events programs where a wholesome picture is required, and is recommended for any age group by the distributors.

School and Church

Coronet Instructional Films, 65 E. South Water Street, Chicago 1, Illinois, turns out a multitude of short films for school teaching purposes. Obviously, many are of no use whatsoever to churches, though of splendid use in the public school.

Most subjects run one reel (9-12 minutes), and are obtainable in either color or black and white. In church use, the subjects offered are primarily as thought starters in discussion groups.

If interested in using these superbly and accurately produced films, we suggest you write directly to Coronet Films for full details. Here are the most recent releases (since May of last year) plus two scheduled for release in April, 1953:

Guidance Themes:
CHOOSING YOUR MARRIAGE PARTNER; RESPECT FOR PROPERTY; PERSONAL QUALITIES FOR JOB SUCCESS; and WHO ARE THE PEOPLE OF AMERICA?

Missions and Religious Heritage:
LIFE IN THE NILE VALLEY; JAPAN, THE LAND AND THE PEOPLE; ANCIENT EGYPT; and THE EASTER SEASON (for church schools)

Release, April, 1953:
MIND YOUR MANNERS! and THE GOLDEN RULE, A LESSON FOR BEGINNERS

Coronet provides with films excellent teaching guides, listing the major classification for each film, recommended uses, purpose of film, summary of film, discussion questions, related class activities, related Coronet films, bibliography (when helpful).

Projection Equipment

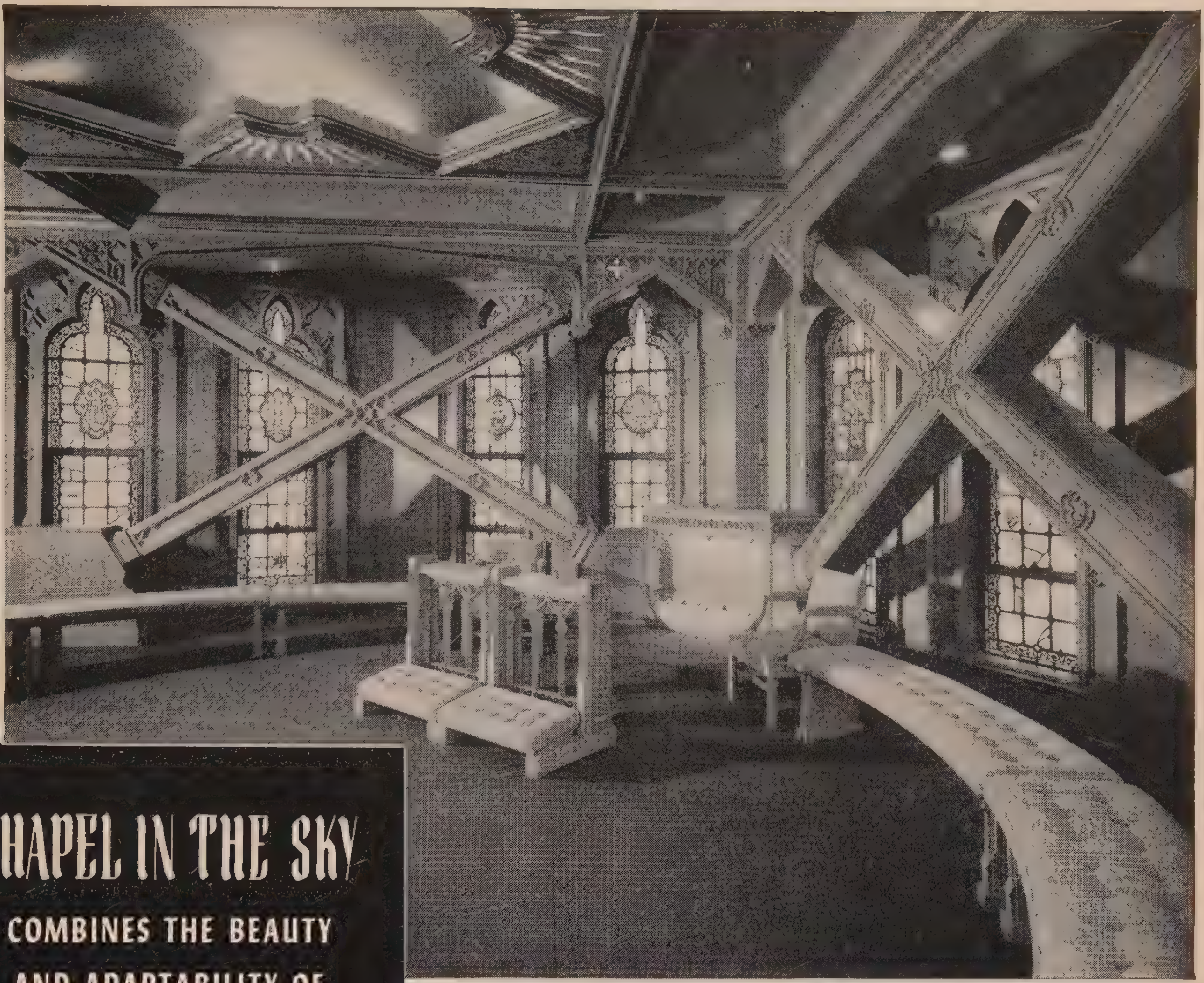
Just what do you want to achieve with projection equipment? Movies, certainly, are the most "realistic" of projected audio-visual aids. But they are not the only type. In fact, it seems to me, today there is a trend to the use of still pictures.

Our church, for instance, has an old 3½″x 4″ glass-slide projector, "on its last legs," as it were. Yet it is usable. So what do we do with it? We make up our own hymn-slides and use them in church school every Sunday. No fussing with hymnals (which might not have the hymns we want, anyway) and much better singing are two significant results.

We have used, of course, the familiar "Radio-Mat" type of slide. But I've worked out a method, now, which is much better, in our own local situation. I Vari-Type my hymns using eight or nine lines to the vertical inch, 2½″ wide column, with 16 characters to the horizontal inch. This way, I can get from two to three stanzas of most hymns on a single slide. I paste them up, have Stenafax stencils burned of them, cut up the stencils and mount them between slide glass. This provides a nice "white" letter against a black background.

You don't need a Vari-Typer though. I refer you to my article in the February, 1953, issue of *Church Management*, for a method of reducing already typewritten copy by photostat to a pre-determined size. You can have Stenafax stencils made from these photostats.

However, if I were buying some new equipment for my church, I'd secure a good, all-purpose projector, which will allow the use of: (1) slides (all types, 3½″x 4″, 2″x 2″, etc.); (2) filmstrips; (3) opaque; and (4) transparent cellophane rolls. Then, for hymns,



CHAPEL IN THE SKY

COMBINES THE BEAUTY AND ADAPTABILITY OF FINE INTERIOR WOODWORK

Altar View, Chapel-in-the-Sky, Methodist Temple Tower, Chicago
DR. CHAS. RAY GOFF, Pastor FRANK J. MCCORMICK, Designer, Park Ridge, Ill.

Built, Finished and Installed By One Group of Craftsmen

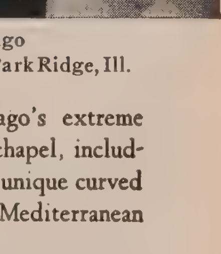
Celestial in its beauty, its atmosphere and its locale, Chicago's "Chapel-in-the-Sky" nestles in the tower of the famed Methodist Temple, 400 feet above the blare of Clark Street. No other chapel in the world is situated so high above the ground, and few provide so inspiring a setting for a wedding, a baptism, or an hour of prayer. The chapel's graceful late Gothic design brilliantly utilizes both the beauty and adaptability of wood. A striking example is the Cross of St. Andrew effect achieved by placing wood panels over the steel beams which support the tower against Chicago's extreme wind stresses. The wood throughout the chapel, including the altar, the paneling, Prie-Dieux and unique curved benches, is selected White Oak with a Mediterranean drift wood finish.

All architectural woodwork and cabinetwork for the Chapel-in-the-Sky was built and finished in Woodwork Corporation's spacious shops precisely to the designer's specifications. Final assembly in the chapel was handled by Woodwork Corporation's installation specialists. This complete Woodwork construction-finish-installation service eliminates delays and errors and assures satisfaction with economy. However large or small your custom woodwork plans, this organization of craftsmen will serve you well.

WRITE FOR ILLUSTRATED FOLDER
describing Woodwork Corporation services.

RESIDENTIAL · COMMERCIAL · INDUSTRIAL

For Prompt Price Estimates, or Other Information, Send Your Plans and Specifications to



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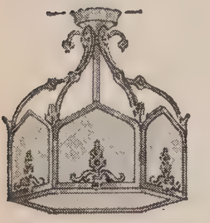
1427 WEST TWENTY-FIRST STREET, CHICAGO 8, ILLINOIS

Serving Architects, Designers and Contractors For Nearly Half a Century

LEADING CHURCH ARCHITECTS SPECIFY LIGHTING *BY NOVELTY*

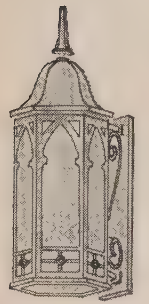
From the hundreds of styles of church lighting fixtures—(illustrated is one such related group)—authentic illumination in the finest tradition of architectural and utilitarian design is achieved with the counsel of our lighting engineers . . . through your architect or direct.

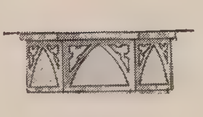
Write for complete information and catalog

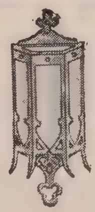

Ceiling and Pendant Type
No. CH281

Church Lighting Division
THE
NOVELTY LIGHTING
CORPORATION
2484 EAST 22nd ST. CLEVELAND 15, OHIO

Pendant Type
No. CH301


Bracket Lantern
No. CH299


Ceiling Type
No. CH277


Wall Pocket Type
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UNEQUALED in APPEARANCE DURABILITY AND STRENGTH

Mitchell FOLD-O-LEG tables

QUICKLY FOLD or UNFOLD for Changing Room Uses

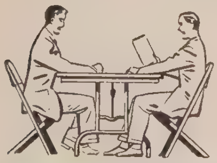
TOPS OF MASONITE PRESDWOOD, FIR & BIRCH PLYWOOD, LINOLEUM, RESILYTE PLASTICS

TUBULAR STEEL LEGS

Convert any room into a Banquet or Group Activity Room . . . Set up or clear in minutes

Used in Churches, Schools, Institutions, Hotels, Clubs, Lodges, Offices and Industrial Plants

MAXIMUM SEATING
MINIMUM STORAGE



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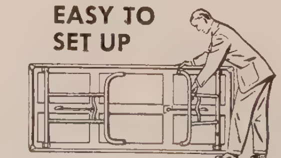
MITCHELL
MFG. COMPANY
2724 S. 34th Street
Milwaukee 46, Wis.

EASY TO SET UP



THE STRONGEST, HANDIEST FOLDING TABLE MADE!

I'd simply mount hymns (words and music) that would be wanted, and project them on the screen.

The Charles Beseler Company, 60 Badger Avenue, Newark 8, New Jersey, offers a large assortment of such projectors. Space here permits me only to mention them.

The Beseler Model A2 accommodates standard slides, opaque material up to 6½″x 6¼″, and can be adapted to use 35mm strip film and 2″x2″ slides.

The Beseler Vu-All Opaque and Transparent Projector (conceived by the U. S. Air Force as the H-1 projector) is a front-of-the-room projector which includes 11″x 11″ opaque projection, 10″x 10″ transparencies, 3½″ x4″ slides, 2″x2″ slides, and 35mm single and double frame projection.

Beseler's Master Vu-Graph does not project opaque images, but it handles 100 feet of 10½″ wide cellophane rolls — ideal for lecture illustrations — and can be adapted to standard slides and filmstrips. The Standard Vu-Graph does the same thing, but allows only a 7″x 7″ transparency projection area.

If, on the other hand, you have no particular interest in projecting opaque materials, or in using cellophane transparencies, you may find the Beseler Slide King just what you need, for it will adapt readily to 3¼″x 4″, 2¾″x 2¾″, or 2″x 2″ slides, color or black and white. It also has an optical pointer built in to point out significant parts of a slide.

The Society for Visual Education, Inc., 1345 Diversey Parkway, Dept. CM3, Chicago 14, Illinois, offers two recent developments in the field of filmstrips or 2″x2″ slide projection.

The School Master (S.V.E.) Projector is a 300-watt, blower cooled dual purpose projector, weighs only seven pounds, switches from filmstrips to slides in seven seconds. It may adapt to slides with a horizontal transverse carrier, a semi-automatic slide changer, or an airequipt automatic slide changer.

The S.V.E. "Q" Kit for filmstrips is a small-wattage projector for table-top projection, using either an opaque or translucent screen, the latter effective for classroom work, where the teacher wishes to observe audience reactions while showing pictures.

Eastman Kodak Company, Dept. 114, Rochester 4, New York, offers two new Kodaslide projectors, the Highlux II and the Highlux III. The "I" features a 200-watt lamp, useful for most purposes where more illumination than a 150-watt lamp can provide, yet much less expensive than a 300-watt projector would cost, because it requires no blower. However, the "I" can be converted easily and not too expensively to a "III" which is a 300-watt projector, by securing and installing a special blower-base, which permits the use of a 300-watt lamp with its increased illumination. The company has unusually helpful illustrated descriptive brochures which go into much more detail than we could possibly consider here. These are, of course, limited to 2″x 2″ slides, colored or black and white. They are particularly helpful to the "fan" who takes his own pictures.

Sound for Fun

You may wish to prepare, with your own slides or Kodachromes, a previously prepared commentary. The new Revere Tape Recorder offers many appealing features.

Write to Revere Camera Company, Chicago 16, Illinois, for descriptive material.

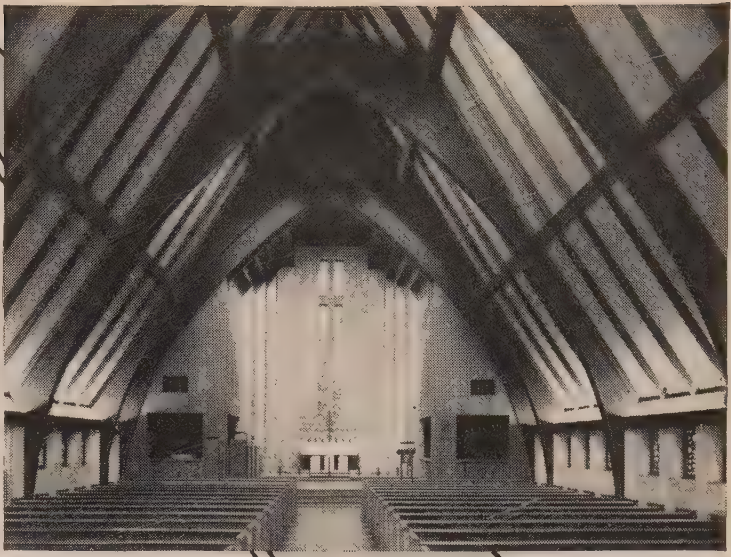
This machine is definitely in the general, low-cost field. It gives two full hours of recording per seven-foot reel of erasable, reversible tape.

If you are interested in higher fidelity recording equipment, tape, wire, or disc, it is better to write directly to the manufacturers for specifications. As a rule, with tape, the faster it moves through the machine, the greater tone fidelity. Also, as a rule, the greater exposed area, the better tone; for instance, you should get better tone when a full one-quarter-inch wide tape is recorded on than when that same tape records in two "channels." Your problems, of course, include such matters as initial cost of equipment, "editability" of tape, tone requirements (you want better equipment as a rule for music than for speech), and the like. Most manufacturers of tape recording equipment provide almost anything from "toy" machines to those which would serve the most discriminating professional sound engineers.

Television Isn't So Clear

Though television is giving movie houses—and churches, in some areas—a rough time in the audio-visual field, to a large degree appealing to the lazy instincts of those who don't want to be bothered going out to see pictures, the fact still persists that television pictures are not yet as large, nor as clear, as our up-to-date movie equipment can provide. Today, it is possible to provide truly effective projection, if the projectionist pays suitable attention to his business, in almost any situation.

Eastman Kodak Company approaches the matter of better pictures and better sound with four variants on their well-known Pageant Projector. The basic projector, a light-weight machine, is useful for sound and silent projection. Then there is a variant with the plus-40 shutter, for sound projection only,



Mt. Olive Evangelical Lutheran Church, St. Paul, Minn.

Build for Enduring Beauty and with Lasting Economy

UNIT Laminated Arches

At all levels, those planning ahead on church building are concerned with reducing costs. If this is your approach, look closely then at Unit laminated arches . . . structural members that contribute wanted decorative effects while they save substantial money over other methods of construction.

Strong as steel and even more fire-resistant, these time-tried and time-proved arches have been used from coast to coast in churches of every denomination. They are available for nearly every style of church building, in any size; will carry any predetermined load; and are delivered ready for erection in any color or finish desired.

You are invited to write for informative illustrated bulletins that tell the story of economical, inspirational church interiors.

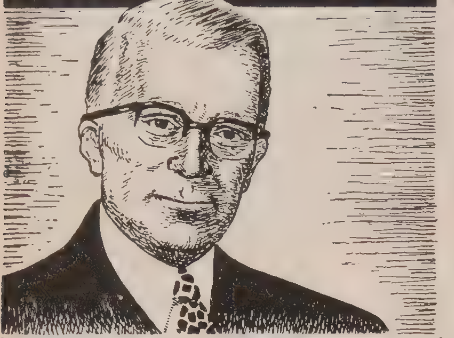
Chatham Field's Evangelical Lutheran Church, Chicago, Illinois.

First Baptist Church, Madison, Wisconsin.

UNIT STRUCTURES, INC. PESHTIGO, WISCONSIN

UNIT STRUCTURES, INC.
100 Peck Avenue, Peshtigo, Wisconsin

A PARSON PONDERS



Once upon a time there lived a figure of colossal influence in theological circles. His name was James Denney. Even today, he being dead, yet speaks with authority to generations who feel his influence. Writing to his closest friend, he gave vent to his feelings about mysticism. His obvious dislike gave rise to a famous definition: "To be at sea in a fog."

No doubt the professor failed to do justice to a phase of religious experience which deserves consideration. His main thesis, however, merits attention. There are people who love to be mystified when they need to be edified. Vast sums are paid to clever mystifiers. To be at sea in a fog is a thoroughly enjoyable treat for some varieties of religious devotees.

And in financial matters, this strange fascination holds sway. Cloudiness and vagueness appeal irresistibly to this type of mind. Not so with the Fund Family. Despite the lure of the crystal ball, this company wants to clarify rather than to mystify. What can't be comprehended, shouldn't be bought!

Preachers seem to like it this way. Pointing with pride to its constituency, the Presbyterian Ministers Fund grows steadily in popularity and resources.

Write with confidence to:

PRESBYTERIAN
MINISTERS' FUND
Alison Building, Rittenhouse Square
Philadelphia 3, Pa.
(7 branch offices from coast to coast)
An Interdenominational Life Insurance
Company for All Protestant Ministers
ALEXANDER MACKIE, President

Please send me information about:
☐ Protection ☐ Retirement Income
☐ Family Income ☐ Juvenile Insurance

Name ....
Address ....
City............ Zone.... State.......
Date of Birth ....
CM

"More than a Business—
an Institution"

which greatly increases illumination. Still another model, again for sound-and-silent films, has a heavier-duty, 15-watt amplifier, while the fourth combines the plus-40 brilliance optically with the 15-watt amplifier. Another feature, available with all models, is the Kodak Multi-Speaker unit, whereby three additional 8-inch speakers may be teamed with the regular speaker, providing thus four outlets in the projection auditorium. Through this device, it is possible to maintain an even sound level, without the distortion of excessive volume. When single speakers are used in certain locations, the speaker must play too loud for some areas to be heard effectively in others. By teaming up multiple units, strategically placed, and at a pleasantly effective level, many acoustical "bugs" are eliminated, and much more effective sound ensues.

Ampro Corporation announces a number of models of sound and silent projectors, as well as tape recorders, and also slide and filmstrip projectors. The Ampro projector has found favor with many users over the years. It is ruggedly built. It is quiet in operation. Since we are primarily concerned with new developments in the audio-visual field, we might point out the "triple-claw" movement in the Premier-30 model, which is supposed to assist greatly both in protection of new film and in using of damaged film. Practically all Ampro models are sturdy machines, capable of long, hard usage, with excellent tone and optical clarity.

The Victor Animatograph Corporation of Davenport, Iowa, has a new feature which can be attached to any Victor sound projector ever manufactured, which will make it possible to provide your own sound track, magnetically recorded. This device is called the Magnesound. Last year we announced such a development in this column, but that machine required a special model made for magnetic as well as optical sound.

With the Magnesound, you simply remove the optical sound drum and exciter lamp from a Victor, replace it with the Magnesound drum and recording amplifier, and provide your own sound (words or music) to an existing sound film, silent film, new film, or what have you. With Magnesound, you can have both optical and magnetic sound on a film, but you cannot play them interchangeably in the same run, without changing the sound head. On the other hand, you do not require a new machine to enjoy the benefits of your own magnetic-recorded films, either sound speed or silent.

The Bell & Howell Company, 7100 McCormick Road, Chicago 45, Illinois, features their Filmosound 202, a projector capable of playing both optical and magnetic sound film, and of recording magnetic film. They also have a projector capable of putting sound on ordinary two-sprocket 16mm film (silent) instead of having to convert to single-sprocket film. This means that any standard silent film can be converted at about three and a half cents per film foot to sound, the cost of Bell & Howell's soundstripping service.

So Mote It Be

In conclusion let me urge you, when buying any equipment, be sure to look over all competing types available in your area. Today, all the companies produce good equipment, backed up with guarantees, as a rule. However, what fits one situation — and pocketbook — may not fit into another!

JUDGE FOR YOURSELF!

COURSE IN CHURCH ARCHITECTURE

Of great assistance to the minister of a church contemplating building in the future, is the new correspondence course offered by the Central School of Religion. Entitled "Elements of Church Building" the course is designed to enlighten churchmen on some of the problems in connection with church building. Attention will be focused on items that will permit an intelligent exchange of ideas with the architect building the church. Organization of the building committee, factors entering into the estimate of cost, purposes of the new building and similar matters are discussed in detail. Textbook for the course will be *Protestant Church Building* by William H. Leach, editor of *Church Management*. Detailed information about the course may be obtained by writing to the Secretary, Central School of Religion, 6030 Lowell Ave., Indianapolis 19, Indiana.

BUDGET HAS NO VATICAN ENVOY ITEM

Washington, D. C. — An $85,240,000 budget for foreign service personnel salaries for the fiscal year beginning July 1 was submitted to the House Appropriations Committee by the State Department. It contained no specific request for funds to establish formal U. S. diplomatic representation at the Vatican.

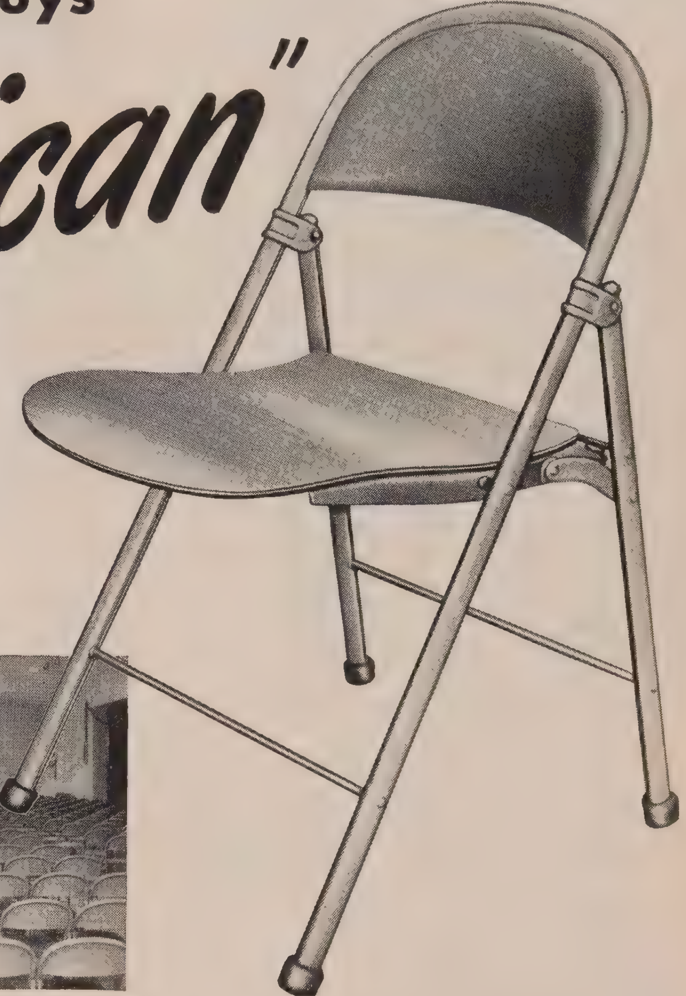
In submitting its budget estimates at this time last year, the Department listed $70,000 for a mission to the Holy See to consist of a chief of mission and six subordinate employees.

The House subsequently voted to prohibit the use of any State Department funds for this purpose until "a chief of mission (to the Vatican) is confirmed by the Senate."—RNS

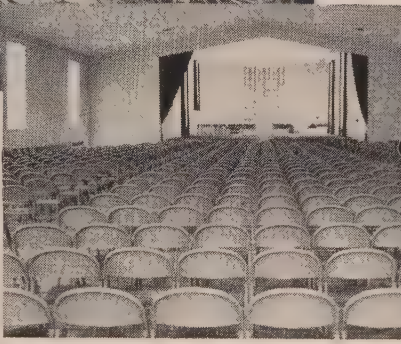
Among Churches and Sunday Schools . . .

nearly everyone buys

"American"



First Baptist Church
Sunday School,
Decatur, Georgia



Church of Jesus Christ of
the Latter Day Saints,
LaJara, Colorado

AMERICAN FOLDING CHAIRS

. . . work best, look best, last longest . . . for every folding-chair purpose!

Backed by 67 years of public-seating leadership! Tested by the industry's finest laboratories! Proved by more than 8 million chairs in thousands of installations—many dating back for years! There's just no "wear out" to American Seating's reinforced triangular-steel-tubing frames, with steel cross-braces riveted in from outside to outside of legs, and over-all rugged, durable design.

There's extra comfort in these wider, deeper body-shaped seats and wider, deeper, shoulder-fitting formed back panels. Church leaders like the freedom from any sliding or binding parts, the absence of all snagging, cutting, or soiling hazards. Light in weight, American folders are easy to carry and store, fold easily, quietly, compactly, and can't tip forward in use. Write Dept. 16.

American Seating Company

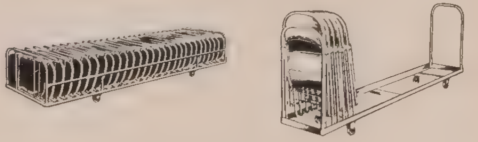
WORLD'S LEADER IN PUBLIC SEATING

Grand Rapids 2, Mich. Branch Offices and Distributors in Principal Cities

Manufacturers of School, Auditorium, Theatre, Church, Transportation, Stadium Seating, and Folding Chairs.

3 SEAT STYLES: Formed plywood with durable lacquer finish; shaped steel; or imitation-leather upholstered.

METAL PARTS are corrosion-resistant Bonderized; two-coat chip-proof beige baked-enamel finish.

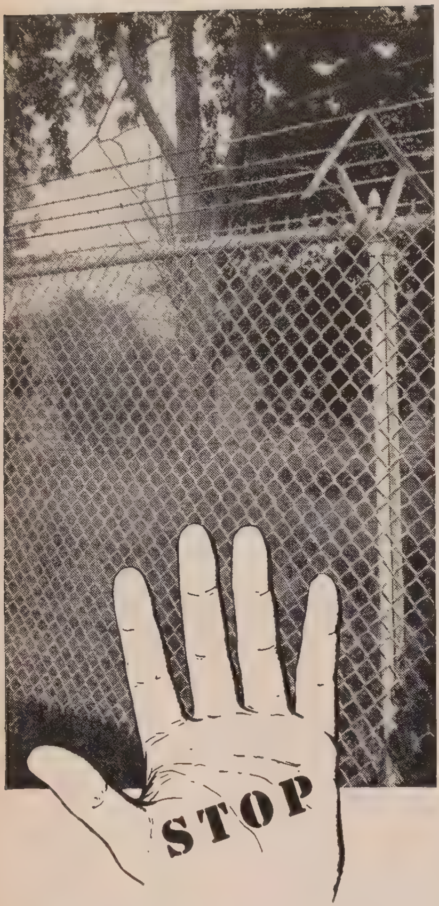


HANDY STORAGE TRUCKS

Two styles above for general or under-stage use. Permit easy, convenient storage. Swivel casters, removable handles, ample capacity. Other styles available.

Clamps for Sectional Grouping permit fastening chairs in sections of two, three or four, one inch apart.

Steel Threshold available to lock chairs into position at ends of rows, 30" back to back, for three or more rows.



Vandals Keep Out of cemeteries protected by

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PROJECTED PICTURE BRINGS REALISM

Using Slides in Worship

*by William S. Hockman**

OUR senior high youth were asked to take over the program of one of our large Sunday evening adult groups. They were expected to give the devotions and then present a report on what summer conference had meant to them.

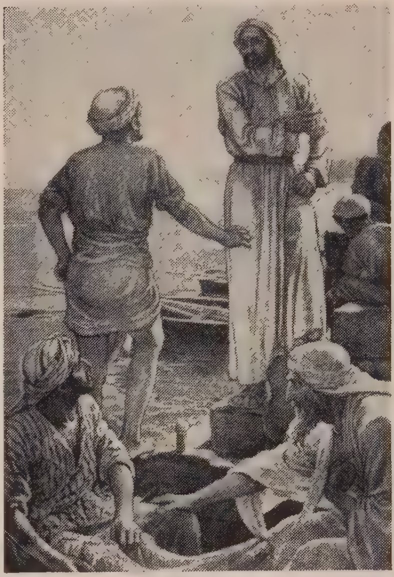
As their adult advisor, your church editor met with the group which was given responsibility for working out this program. We decided to have ten minutes of quiet music as the group gathered in the chapel; to build a half-hour of worship on the idea of Christian discipleship; and to have the conference delegates constitute a panel to discuss what the conference had meant and to answer the questions of the adults.

This gave us three distinct program units: the quiet music, the worship, and the program. The quiet music would be played into the chapel over the central sound system; three Bach organ numbers were selected. The worship would be exactly thirty minutes long and would be led by young people. The order of service for the worship was:

The Call to Worship
The Opening Hymn: "Joyful, Joyful, We Adore Thee"
The Scripture Reading: Matthew 4:17-22
The Prayer: "Youth and the Kingdom"
The Theme Hymn: "Now in the Days of Youth"
The Responsive Reading
Musical Meditation (violin solo): "Lord, I Want to Be a Christian"; "I Would Be True"
The Church's Challenge to Youth (short reading)
The Call of Jesus (hymn)
The Picture Meditation
The Closing Prayer

The candles on the altar were quenched and those leading came down and joined the audience for the third part of the program—the panel discussion.

Since our interest here centers mainly on the use of a picture in the worship, we shall pass over other matters.



Illustration, Courtesy, Society of Visual Education
JESUS CALLING JAMES AND JOHN

After looking over a number of slides, we chose Elsie Anna Wood's picture of Jesus calling James and John. By the time the young people had discussed the purpose of each of the other elements in the worship service, they were beginning to have a few ideas on what this picture could "say" to the group. These main ideas were blocked out as the picture was studied by the group, and I was left with the job of setting these ideas down on paper. As they were amended and approved by the young people, they are given below.

The picture interpretation was planned as the climax of the worship, and as the service came off it seemed to be just that. Everything was tied up in the closing prayer, written and spoken by the youth that presided.

A word about mechanics: We would like to have had an electrically-driven screen to avoid having the screen down through the whole worship. The house lights were turned off just as people were seated, and as they got settled they looked up to see the picture slowly emerge into full color and size on the screen. In a beautiful voice, and with the assurance that comes from rehearsal, a girl began to read the interpretation from a lighted lectern at the side of the room. While not extremely complicated, this type of service requires careful rehearsal lest one little slip mar the whole and prevent the achievement of the elusive moods of genuine worship.

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*Director of Religious Education, Lakewood Presbyterian Church, Cleveland, Ohio. This article originally appeared in the January, 1953, issue of "The Educational Screen." It appears here through special permission of that publication.

The interpretation of the picture which follows is cast in the mould of inspiration and devotion. It is not a critical appreciation of the picture as a work of art, and all such comments have no place whatever in a devotional or worship setting. While many devotional interpretations of this picture could be created, the following suited our purpose on this occasion.

Picture Interpretation

Zebedee was a fisherman on the Sea of Galilee. He had two sons, James, the elder is sitting in the boat, and John, the younger, is standing. He has arisen from his work and stands before Jesus who, the Scriptures say, had just begun his public ministry. Zebedee and his two sons made their living as fishermen. It was a family business and their boat was regularly seen in the little fleet that nightly left the shores of Galilee in search of fish. Strength and skill were needed for success in this vocation.

Zebedee had both. As he looked at his fine sons, now grown to manhood, he did not fear for the future. As his strength would wane, their strength and skill would grow. The family business would prosper and the future would be secure. All this seemed as certain as the morning sunshine in which they were then mending their nets.

Soon these nets would be mended and on the drying racks. After that would come the mid-day meal and then the afternoon siesta. In the late evening there would be another meal and then another night of fishing.

As Zebedee and his sons sat mending their nets that morning, they did not know that the day would bring a crisis into their lives. They did not know that Jesus, of whom they had heard something, would stop and bid them become his followers. But he did come, and suddenly, and here they are, all three of them, facing the crisis and the decision which he has brought to them. This is the instant of our picture.

What are the thoughts of these men? How are they reacting to the crisis which the call of Jesus has brought to each of them?

Let us begin with John. He is the younger. His fingers are not so deeply in the net as those of James. He has jumped to his feet and has started toward the Master. Never too strongly attached to the fishing business, he is ready to respond. He has dreamed of other things—even thinking of joining

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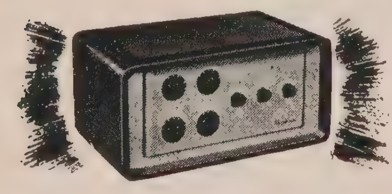

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the anti-Rome movement. He has listened to hot-blooded Galilean young men talking of revolt. He has seen the oppression of the poor and the brutality of the soldiers.

Occupied with these inner thoughts, his work has often been half-hearted and clumsy. His father has often noticed that far-away look in his eye; seen his lack of interest in the fishing. But then there were times, especially when the catches were heavy, that his father thought he would settle down and, like his older brother, James, become a good and dependable fisherman. But deep in his heart Zebedee knew his son might turn aside from the fishing, and he has consoled himself with the knowledge that James was truly a fisherman.

Thus it is that the father seeks not to restrain John who responds instantlly to the Master's call. John he can lose; but James he cannot. But even James is interested. His head is turned. His hands no longer ply the nets. They are still, as if to help him in his listening. As Zebedee looks into the face of James, what he sees there almost frightens him. Across the face of his son he reads that son's impending decision.

This son cannot go! What will I do? James and I, we have so much in common! Besides, what will the future bring to me? Why would he leave our good business! John, yes, I can spare him who in his heart was never a fisherman; but James, I cannot let him go also! When my legs are too unsteady for the boat and my hands too feeble for the nets, James would take over the business. No, he must not go—and, thinking of these things, his hand comes to rest firmly on the knee of James.

James too is struggling with his thoughts. He has seen no visions. The world was full of wrong, but it still was a good world—good enough for him. He did not dream of coming Messiahs and Saviours. He did not listen to whispering words of uprisings. He knew his limits. He knew his skill. Fishing would be his trade and his partnership with his father would be all that he would ask.

That was yesterday and his thoughts earlier this morning but now . . . now! No voice like this before, no appeal like this! Everyone before had believed him a good fisherman but now comes One who believes that he can do other than fish. Here is a Man who would make him a disciple, a fisher of men! No wonder his hands are still, his head alert and his face filled with the signs of a decision that startles his father.

Jesus is calling these men to discipleship. There is work to be done. He points to it; to the world beyond the shores of Galilee. He is calling these men into his service; not calling them to be his servants. That is the secret of his call. These worthy sons of Zebedee are being called to share in his great work. They will leave their father and leave the boat, and all the security which they symbolize, to become the disciples of a Man who will lift them from being fishermen to being fishers of men.

And so today he calls us. Some of us are young. We respond quickly—when the call comes to serve humanity. Our purpose in Westminster Fellowship bids us "to be such complete disciples of Christ that we will discover God's will for our lives and do it."

Some of us, like James, will not respond so readily. With our plans for our lives and, perhaps, even settled into an occupation, we like him will hear and listen but take our time in responding. If we continue to listen and think, our fingers may relax and drop the fish-net of our former plans and attachments, and we like James may arise and follow our Master.

And much like Zebedee, the startled father of these two sons, may be our parents. We too like James and John may be called by these times and by our Master to weigh the plans and hopes of parents and family against the call of Christ. As we work out our decisions, let us remember that John and James, the sons of Zebedee, followed their Master faithfully and well and entered into the larger satisfactions which come to those who give themselves to great things.

Evaluation

You can do likewise—and better. This type of picture exploration for devotional purposes has not gone very far. It should challenge your creativity. It casts worship into a new format. It can bring variety and interest. Not all interpretations should be as long as was ours. Many can and should be shorter. The projected Kodachrome slide is easy to use in this type of worship. Why not try one or a series during Lent or at Easter?

The Making of Slides

(From page 14)

a variety of situations. It can be set up in a very dark or a semi-dark room through these features. You may want to use the projector in a large fellowship hall or a small classroom. It should be versatile enough to be adjusted for either.

Select your room to fit the group that is to view the program. Have it the right size to be friendly, yet not crowded. Be sure it is well ventilated. Check the convenience of the electric outlets. Provide comfortable chairs. Arrange them in the shape of a wedge pointed toward the screen and in front of the projector. The first row should be about twice the width of the screen away from the screen. Stagger the chairs for the best visibility. For a small group, omit the center aisle. Try the projector, be sure that it is in running order and ready to be focused on the screen.

A few suggestions about screens: Put your screen in the darkest part of the room. If it is a beaded screen, place it so that there are no doors or windows through which light shows, behind the audience. The reason for this is that a beaded screen mirrors light back to its source, no matter from what angle it came. A matte screen, on the other hand, should not have light fall on it from any nearby direction. To get the correct height, raise the screen so that it can be easily seen from the last row of chairs. Square screens accommodate 2 by 2-inch best, as both vertical or horizontal slides may be shown on it.

To ascertain the correct distance from the screen, set up the projector so that, when there is no slide in it, there will be a brightness of 12 foot-candles on a matte screen, or five foot-candles on a beaded screen. You can check this by holding an exposure meter about half a screen width away, with the meter facing the screen. An ASA index of 100 will show an exposure of 1/25 second at f/5.6. If you don't have this handy gadget, place a slide in the projector and experiment until you are satisfied. Remember, a small but sharp picture is desirable to a larger more indistinct one.

If you are using an assistant, give him a flashlight; and if you are using incidental recorded music—a cue sheet. Also have on hand extra fuses and another lamp in case of failure.

A word of caution, no audience wants to wait while the projection operator runs to and fro, moving the screen, adjusting the lens, laying down extension cords and making other preparations. Have this all done before the viewers enter the room.

Now assemble your group and give them a good persuasive show. One final word — when you have brought the showing to a close; be prepared to offer means for the group's positive action at once. Take our example of the Scouting slide set—it would be smart to have pledge cards and pencils ready to sign up fathers when they are in the mood to do something. As with a good sermon, a good slide showing should bring a desire for action on the part of the viewers. Means for expression of this action should be at hand.

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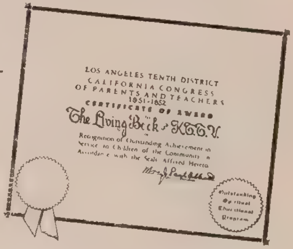

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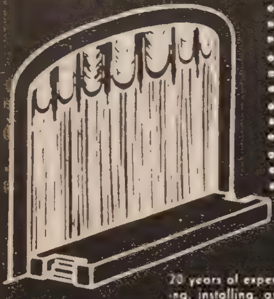

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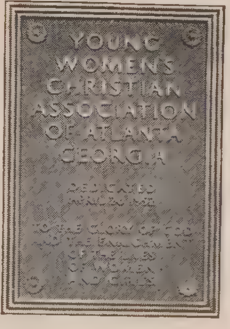

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Restoration of Historic Organ

THE Second Congregational Church of Rockford, Illinois, one of the nation's leading churches has recently completed a restoration program on their organ as a part of their rapidly expanding program. The organ was originally built in 1894 by the Farrand and Votey Organ Company, who figured historically in the growth of the organ industry in America, having been a forerunner of some of the finest instruments in the world which have been built in this country.

This historic instrument has remained in its original form since its installation with the exception of the addition of a new console in 1923. Because of its reputation for preserving the priceless materials found in some of these ageless instruments, the Holmberg Organ Company of Rockford, Illinois was selected to renovate and restore this instrument. In its original form, the instrument contained pipework, mechanical craftsmanship and materials which were of such outstanding quality that replacement of these components would have been relatively impossible and would have been a senseless waste of the first magnitude.

Traditionally, and fortunately so, organ builders have been creative artists who have found as much pride and satisfaction in their art as the masters of the canvas and of the pen and as such have given us tone which often defies description. It naturally stands to reason then that the "tone" being acceptable, the remaining problem must be mechanical. Wise organ builders strive to preserve the materials from these older instruments and replace the out-dated mechanisms which hamper the performance of the instrument. Moving parts will wear out but pipe-work has no moving parts so it is ageless unless it is abused. Some of the materials found in the older instruments in this country would be impossible to duplicate because the quality of the material would make the cost exorbitant, consequently prohibitive.

Thousands of organs were built for and installed in the churches in our country prior to the days of the modern electro-pneumatic action, and many where nominal maintenance programs have been in effect since their installations, still serve in their total capacity, giving congregations the benefit of a wise organ investment—decades after its original purchase.

Second Congregational Church has restored rather than replaced its instrument and has thus preserved the beauty which has been enjoyed through the years and have assured themselves of smooth performance of the instrument for many years to come.

Films That Build . . .

(From page 11)

sions have come from the screening of this film and from analyzing its message. Complete agreement is seldom reached but the over-all results have been surprisingly good, according to the reports of both the chaplains and the commanding officers of the bases and stations.

Techniques of Group Living

"Pulling Your Weight" is the title of another film in this same series. It is designed to assist young men and women to adjust to the "Navy way" by pointing out that the basic principles of group living, already learned in civilian family life, can be applied directly to life in the Navy.

The chief points are these: (1) the affection of family life changes to comradeship in the Navy; (2) learn to get along by accepting and understanding others; (3) develop responsibility by carrying a share of the load, and (4) accept discipline by realizing that it is necessary for doing the job that needs to be done.

This film is proving helpful especially for those men and women who have difficulty adjusting to other people. It has helped people to see themselves as they are and as they would like to be. It has aided in building an understanding of others and their problems and aspirations, and throws out helpful hints for anyone who wants to improve his relationships with other people.

A somewhat similar message is contained in the film, "Men of the World." It shows some of the activities of average sailors on shore liberty and defines the responsibilities of good citizenship, and right leadership. It points out the importance of considering the rights and sensitivities of others, especially those in foreign ports. In short, it seeks to build an understanding of the principles of right conduct in everyday situations, the necessity of maintaining a good reputation for the United States and showing active goodwill, whether in or out of uniform at home or abroad.

The most controversial of these films is the one on gambling. The title is "You Think It's Luck." It's controversial only in the sense that some think it may arouse interest in gam-

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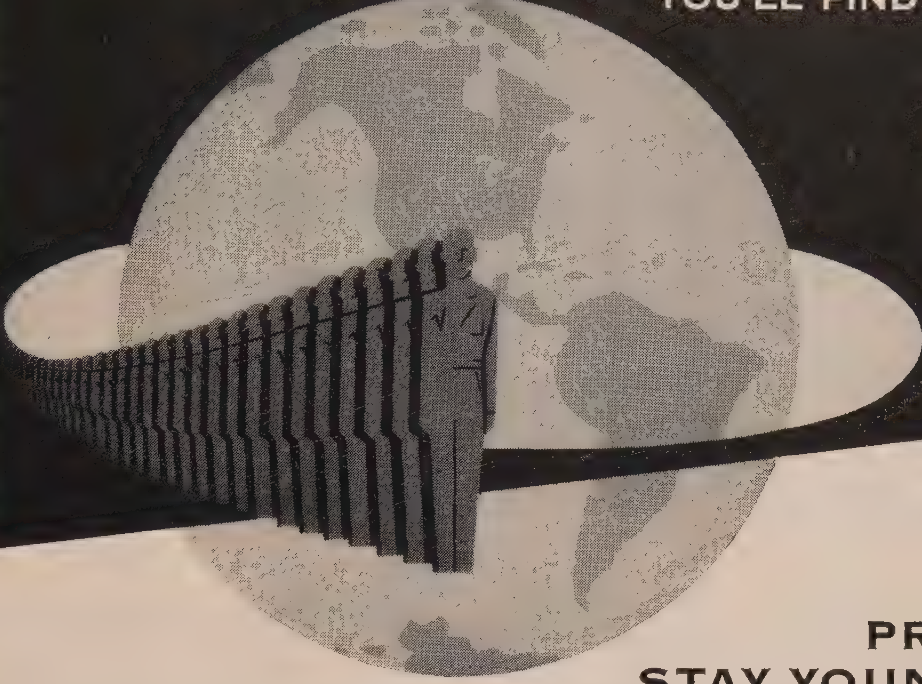

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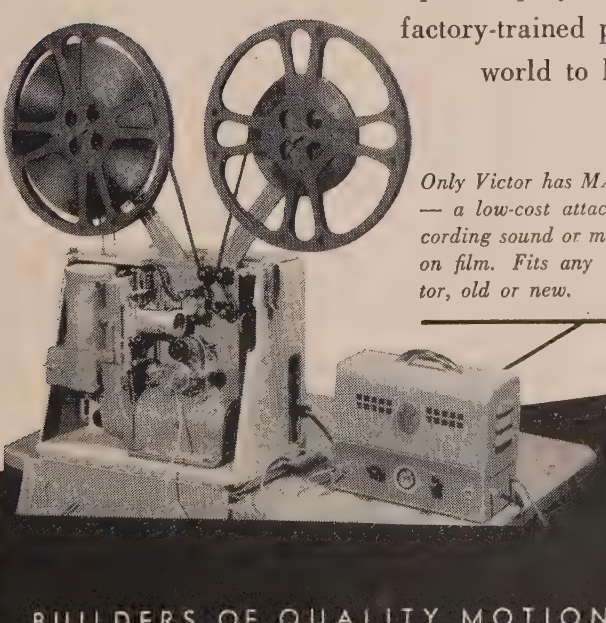

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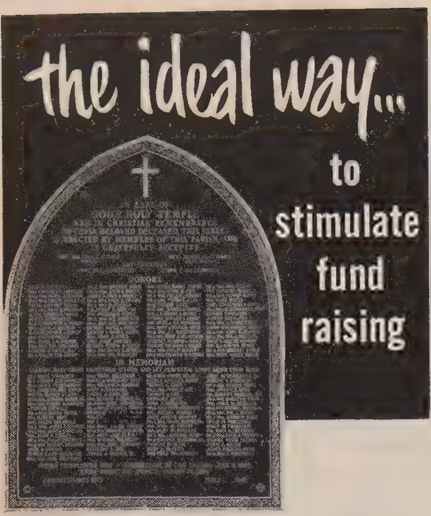

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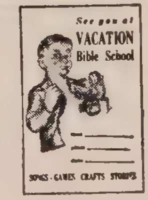

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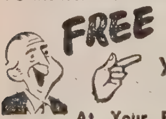

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bling as it seeks to point out the folly of it. Some of the recruits want to see it again and again. The chaplains wonder whether the men are "checking up to see if they really are suckers or whether they want to learn some of the tricks."

This film sets forth the economic, social, and moral fallacies inherent in gambling and it includes demonstrations by John Scarne, noted expert on ways the player may be cheated at dice and cards. It is sure to bring forth an interesting, and possibly a heated, discussion.

Personal Religion

The most recent film in the series is entitled, "Religion in the Navy." This production shows the natural turning of a person to religion especially "when the chips are down" and of the benefits which come from a strong faith and expression of that faith through worship. It demonstrates the importance of religion in Navy life and offers encouragement to Navy personnel to take advantage of the privileges and services offered to men and women in uniform by the chaplains.

These six Navy films constitute the

(Turn to page 58)

Suggestions for Sound Treatment

(From page 30)

In the case of a half audience we must add 250 × 4.7 (the sound absorbed by one person) = 1,175 and subtract the absorption of 250 seats at 0.1, giving the net addition of 1,150 absorption units and bringing the total absorption up to 1,734 by adding 584. The reverberation time for half audience is then found by the formula:

$$1 = \frac{0.05 \times 100{,}000}{1{,}734} = 2.9 \text{ seconds,}$$

which is considerably too large, the acceptable range for this size of room being 1.5 to 1.8 seconds for a half audience.

For full audience we add to the absorption of the empty room 500 × 4.7 = 2,350 and subtract 500 × 0.1 = 50, making a net addition of 2,300, giving for the total absorption of the room, 2,884, with a reverberation time of 1.7, a little in excess of the upper limit of 1.5, but not seriously so. However, as a maximum audience cannot always be relied upon, it is well to add absorbing material to the walls to reduce the reverberation time in the case of the half audience at least to the upper limit, 1.8 seconds.

This would require a total absorption given by the formula:

$$A = \frac{0.05 \times 100{,}000}{1} = \frac{5{,}000}{1.8} = 2{,}777 \text{ absorption units.}$$

The value of A for half audience has been previously found to be 1,734; hence 2,777 absorption units minus 1,734 units leaves 1,043 units of additional absorption required.

The next question is how many square feet of absorbing material should be supplied to obtain these 1,043 absorbing units required. The co-efficient of ½" Acoustical Westfelt is 0.34. This material is widely used and will illustrate the calculation.

The co-efficient of the plaster which this covers is 0.03, hence the net co-efficient of added absorption is 0.34 — 0.03 = 0.31. To obtain a total absorption of 1,043 units would require the application of $\frac{1{,}043}{0.31} = 3{,}364$ square feet of material. The best practical solution would be to distribute the material as uniformly as possible, filling wall panels only (if such exist) and placing the remainder on the ceiling in some acceptable pattern which shall cover the whole ceiling.

Distributing the absorbing material in strips or patches has the added advantage of reducing somewhat any echo that may exist, as the reflected sound is thereby broken up.

The application of this absorbing material will reduce the reverberation time for full audience to

$$\frac{0.05 \times 100{,}000}{2{,}884 + 1{,}043} = 1.3 \text{ seconds}$$

within the allowable range, though near its lower limit.

A useful "thumb-rule" which will serve to indicate whether or not acoustical treatment will result in improved sound reproduction is the following: If the ratio of the volume of the church in cubic feet to the average audience (that is to the average number of people in the audience—not the cubic feet represented by the people) is greater than 150, then the room will in all probability be too reverberant, and absorbent treatment is needed.

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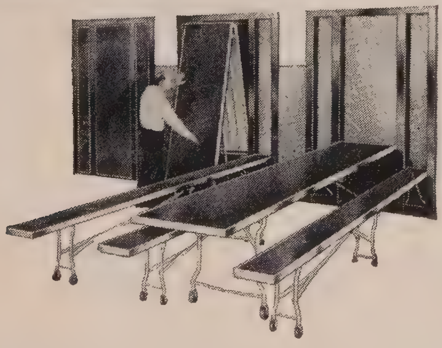

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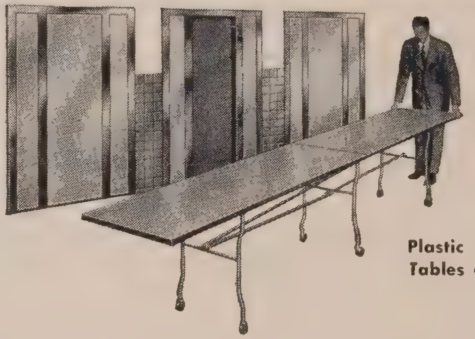

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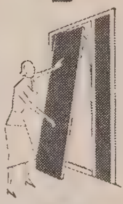

This is a low cost, plywood top, version of IN-WALL, yet many of the important quality features of IN-WALL are incorporated in its design. With 15 years experience building folding tables and benches, Schieber knows exactly where strength is needed. No castings are used in Port-A-Fold and reinforcements are provided where necessary to absorb the abuse of daily operation.

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PROJECT DIAGRAMS AND TYPED COPY

Putting Your Opaque Projector to Work

by Arthur J. Kindred*

WITH vacation church school time looming just ahead the thoughts of many people conjure with the problems of making that period the utmost in interest and value for the boys and girls who flock to these leisurely summer sessions. Out of considerable experience I count the opaque projector as one of the most indispensable pieces of equipment for achieving that end. Read along a bit and I'll tell you why.

But first a word should be said, perhaps, to those who are thinking, "Well, we don't have one, and we don't know how to get one, and wouldn't know what to get if we could." It may well be noted that this machine, like a great many other items, is now stocked for immediate delivery. Time was when we had to line up and wait; but an opaque projector can be yours for use in a few weeks if you move fast. But the cost price of $150 to $290! Oh yes, that! You might follow our example upon coming into a new church recently, and immediately feeling a big hole in the absence of an opaque projector. Have a sly look about the premises for groups that have a little money in the treasury. You'll find some; and some of the groups having it will be "looking for a project." We found that among the Youth Fellowship, the Men's Club, a couple of adult Sunday School classes, the W.S.C.S., and the Board of Education we could pull together the price of a machine without hurting anybody; and it is not difficult to demonstrate to all of these groups how an opaque projector can be helpful in their respective programs.

We bought a Beseler VuLyte this time, after re-examining the field rather carefully. It has several features of prime value, including a rolling vacuum platen that feeds in pictures up to ten inches square, holding them firmly flat by air pressure, with no necessity of mounting them on stiffer backing. Convenient copy trays on either side make handling material very simple. A tricky little arrow of light can be directed over the projection on the screen at the touch of a knob. The machine delivers a stronger light than any other we've seen, has a wide lense adjustment and an easy focusing facility. All

---

*Minister, First Methodist Church, Indianola, Iowa.

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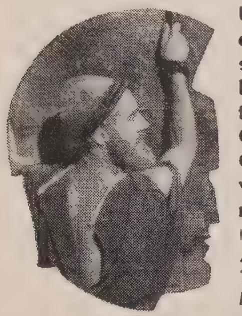

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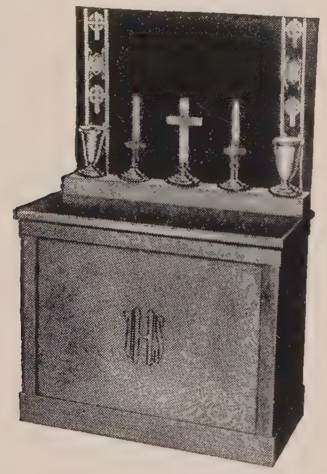

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in all, these distinctive advantages more than offset the somewhat higher cost.

The creative participation that boys and girls can have in various activities that center around the use of the opaque projector represents one of its principal recommendations for a wide use, especially in vacation church school, after school sessions, and other such activities that have more time latitude than Sunday morning church school periods.

For instance, you may get a lovely combination of nature poetry, song and music on a record called "Song of Growing Things." Your group of kindergarten or primary youngsters will have no end of enjoyment in adding the picture element. Play it for them; suggest that they let pictures form in their minds as they hear the words; then turn them loose in a stack of magazines that can be gathered in readily . . . all the way from seed catalogs to past copies of "National Geographic," "Arizona," "Holiday," etc. Let them find pictures to illustrate the song, checking them with the teacher or her helpers before any clipping is done. The record may have to be played over a few times in the process; or, with children who can read fairly well, copies of the poem might be put into their hands. I know of no surer or more pleasant way of engraving on the minds of youngsters such a lovely expression as this:

Song of Growing Things

The little green and growing things
That reach up bravely toward the light
Need sun and rain and food from earth
And God's good care both day and night.

A caterpillar's fur so soft,
And butterflies' bright gold wings,
The budding horns on young deer's heads,
'Tis God gives growth to all these things.

And God has planned that children too
Should grow a little every day;
Keen minds, pure spirits, bodies firm;
O God, help us to grow, we pray.

After helping illustrate the song, boys and girls will find its use an extremely significant element in worship again and again; and their joy and pride in presenting this kind of thing for a group of parents can well be imagined.

Another lovely poem that is on record to an engaging tune, and which may be treated in the same fashion, is:

What Is God Like?

What is God like, Mother dear?
Can I see His face,
Can I hear Him as He walks,
In woods or starlit place?

Is He something like the wind
Which we hear rushing by,
Bustling wind that we can't see
Chase clouds across the sky?

Yes, my darling, you are right;
God's like the wind that blows,
You can hear it in the trees
Sing sweetly as it goes;
But the wind you cannot see,
And, God's exactly so;
You can only see His work
Wherever you may go.

You can always see His work
In flowers and birds and bees,
Feel it in your Mother's kiss
Or sung on Daddy's knees.
You hear God in the rushing wind,
See sunsets painted high;
God, the maker of all things,
On earth, in sea, or sky.

If one keeps his eyes open and his imagination alive he will find more lovely poems to illustrate with easily available pictures than he will ever get to do. The variety of ways in which to use them is wide. Some, like Joyce Kilmer's "Trees," lend themselves to visual illustration as the song is sung. In the main, reading of the poetry has one outstanding advantage, in that the tempo can be adjusted considerably to correlate more easily with the feeding of the pictures through the machine. The Psalms, of course, offer a rich storehouse of material with a wide and varied expression.

We have found an increasing use for the opaque projector in the discussion programs of youth groups. A crowd of junior high, or senior high, youngsters have a lot of fun on a speed recognition test . . . the same technique used in military training in the field of aircraft recognition. Pictures depicting historical, religious or social events are moved swiftly over the screen. Sometimes they may be tacked to a sheet carrying a multiple choice question; sometimes they are closely enough identified with the event to stand by themselves. After the recognition test is run, go through them again and tell the stories that the pictures represent. Not infrequently youngsters will admit that they actually learned something and had fun doing it.

Recently, I used a group of pictures on "Communications." The question on each picture was "what does it say to you?" One was a *Saturday Evening Post* cover showing an old woman and a young lad in a railroad station, bowed a moment over their hamburgers for a word of grace. Two roughish appearing youths look on quizzically, not knowing what it is all about. In the background a ragged old chap observes the scene, his head half bowed and a look of far-away remembrance on his face. Of course, the picture says that half of the people in our land practice some kind of religion, about half haven't much comprehension of even the simplest religious observances, while in between and overlapping a good many have a forgotten past of which they are only occasionally reminded, and then with little meaning.

Making the discussion of "communications" a two-way proposition, the question then was, "what do I say to what the picture says to me?" Obviously, for a group of young people in the church the answer had to be couched in terms of a more valid expression of the religious beliefs that we hold.

The two questions of "what say?" were directed toward a leaflet carrying the Methodist Dedication Day budget, portions of the Holy Communion ritual, Sallman's "Head of Christ," a vivid picture of the prophet Micah, a news photo of a ruined church in the midst of Korea's war, a print of the "Madonna of the Street," "Go Preach," a lovely rose window, and others. The possibilities for vital interpretation of a wide range of human experience as depicted in art and photography is almost limitless.

The opaque projector serves as an admirable medium for sharing and evaluating the creative productions of youngsters. We used to make three by four inch glass slides with a special little crayon. At best it was too small an area on which to work. The same was true as long as a six-inch square was the maximum area that could be projected on an opaque. But with a machine that will project a ten-inch square within popular reach, the field is wide open for boys and girls to draw their own pictures, write their own poems, and project them before the group for appreciation and evaluation. Nature study becomes richly alive as groups of butterflies, beetles, rocks, leaves, seeds and what have you are projected on the screen while the collector tells about them. On a recent occasion a young lad just back from the hospital gave his group a fascinating half-hour at our after-school session by throwing on the screen a selection from the heap of cards that he'd received during his illness. Beyond the enjoyment of seeing the cute cards, each youngster gained a new meaning of the individual thoughtfulness of remembering his friends at such special times as a visit to the hospital or confinement at home.

We have found the opaque projector a very real help in working with groups of adults in the performance of various tasks about the church. Reports of church officers and organiza-

(Turn to page 65)

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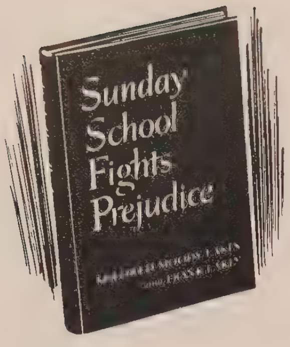

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Some Requirements of Greatness

*A Sermon by William Holmes Borders**

THERE are several requirements of greatness. Among them are — simplicity, sincerity, service, love of the people. Consider these in the order named.

Simplicity is clear profoundity. Some have thought that profoundity is depth not easily, if at all, understandable. Some students consider a professor deep whom they cannot understand. Some laymen think a public speaker is profound whom they do not comprehend. Some professional peddlers of ideas feel complimented when told that they are difficult to understand. It does not follow that a mud hole is deep because you cannot see its bottom.

Because Emanuel Kant's Critique of Pure Reason and John Locke's Tabula Rosa theory are profound, it does not follow that they are difficult to understand. Those who hold that one is deep because he cannot be understood may be in error. Quite to the contrary, the most profound is the most simple.

I

Simplicity becomes one requirement of greatness. Trotsky had been trying to explain Karl Marx to the Russians. Lenin made no effort at this point. "The Czar is dead. The land is yours. Go take it." Five thousand heard him. Ten thousand came and asked, "What did he say?" "The Czar is dead. The land is yours. Go take it." The crowd increased by the thousands. Lenin's only speech was, "The Czar is dead. The land is yours. Go take it." At the point of simplicity in this speech Lenin was great.

Examine every truly great character in the world and you will discover that they are simple, ultra simple. Lincoln was a very simple person. The words in his speeches are one, two and three syllables. For the most part, his sentences are short. His figures are familiar. He was to the point. One must be simple in person before he can be simple in speech.

Jesus was perhaps more simple than Lincoln. His themes—God, love, religion, the church, immortality—were eternal. His setting forth of them was so ultra simple that the smallest child, the untrained peasant, the common farmer, the unsophisticated housewife could understand without effort. The Kingdom of God is like unto a leaven in a lump. A father had two sons. "If your enemy is hungry, feed him." "I am the vine. Ye are the branches." "I am the way, the truth and the life." "No man cometh to the Father except by me." Jesus was simple, most simple. His simplicity helped to make him eternally great. Simplicity is one requirement of greatness.

II

Sincerity is another requirement of greatness. No man throughout all history has ever achieved greatness on insincerity. It is impossible. A young man came to me about three years ago and said, "Rev. Borders, you are a great public speaker. I have never seen anybody who is more effective. I want to go into labor. I want to be an effective public speaker. Tell me what to do. Where ought I put my hands? How should I stand? What about my facial expression?" Before he asked another question I said, "Forget it." "Well, what must I do?" "The first thing, be sincere, and your hands, stand and face will take care of themselves. That is as true as truth."

To clarify: *Sin* meant in Latin without. *Cerity* meant comb. The two put together meant honey without the comb. It meant pure unadulterated honey. When you have a pure unadulterated belief in your heart—when you sure enough believe it—good, long and strong—your hands, stand, facial expression and all else will take care of themselves.

Along this line, Lincoln went to New York and made his Cooper Union speech. He started and was nervous. He caught hold of himself, struck fire, set his audience afire. A critic said later, "The man who spoke against slavery last night had a moral earnestness, the like of which I have never seen."

Advancing to Paul—when his name was Saul, he was wrong, but sincere. He was in dead earnest when he persecuted the church. When he turned he was just as sincere about Jesus. He finally gave his head on Nero's block for the Saviour who met and changed him on the Damascus road.

I can tell you that among other things, that the sincerity of Lincoln about the union and slavery and the sincerity of Paul about religion helped

---

*Wheat Street Baptist Church, Atlanta, Georgia. The address was delivered at the Ministers' Conference of the Indiana General State Baptist Convention held in Indianapolis March 12 and 13, 1953.

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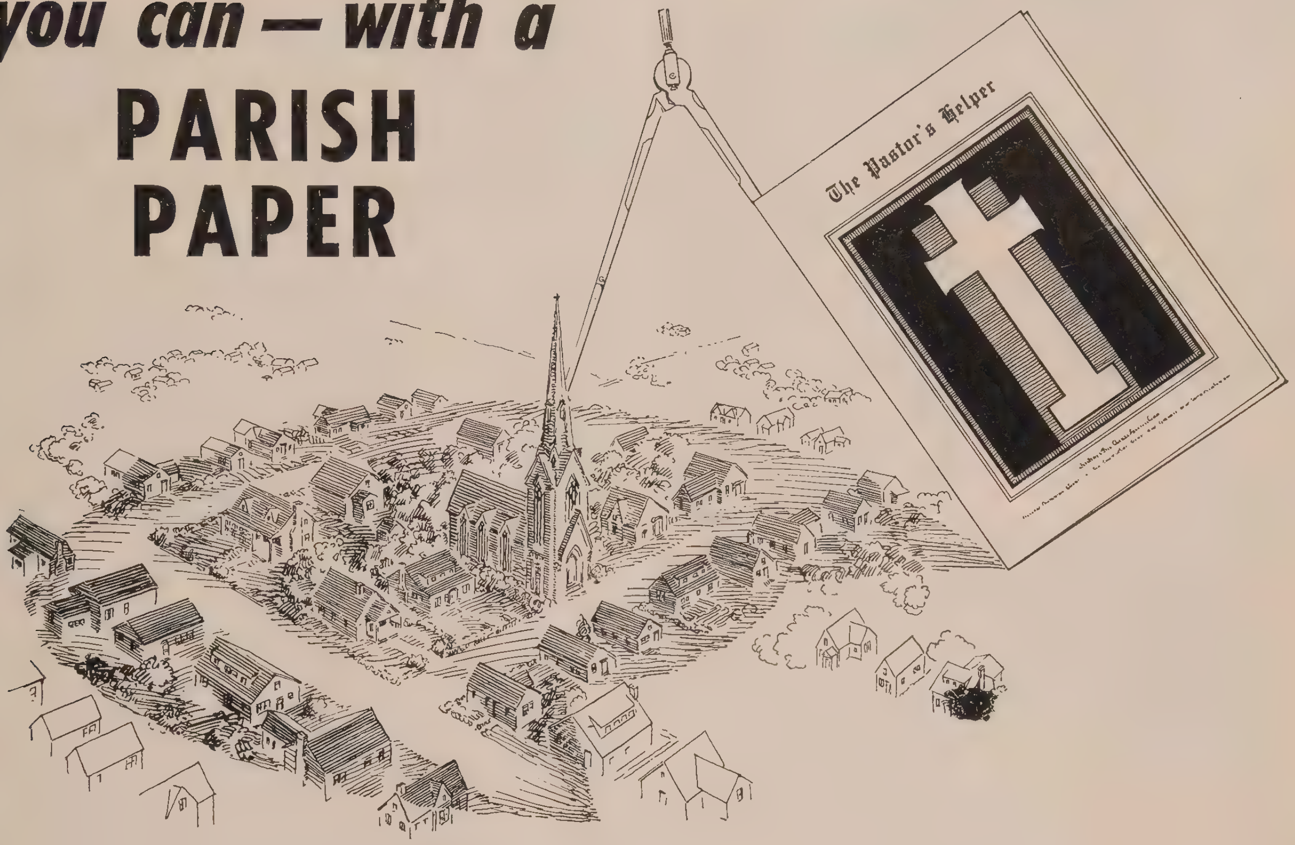

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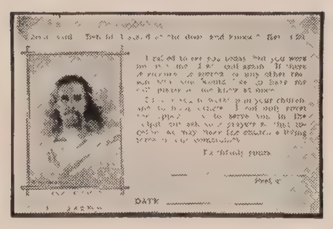

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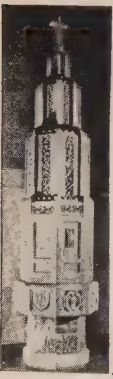

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to make them great. No, young man, I can't tell you what to do with your hands, how to stand, and what your facial expression will be. I recommend that you be honestly sincere. I know in my own case, I take no thought of hands, where I stand, or when I will do what. If the idea strikes fire in my heart—that fire if generated to my hands and they are up, around or down. It is generated to my feet and I tiptoe. It is generated to my face and it glows. It is generated through my emotions, and I feel the spirit. It's wonderful to get in the spirit sincerely. There is the requirement of sincerity.

III

There is the requirement of service. For many years there have been those who looked upon a worker with distaste. In the Roman Empire, much of the work was done by slaves. Plato had no high place for the working artisan. In Russia, prior to the Revolution, the toiling masses meant little in the religious scale and less in social matters. In the South, before the Civil War, the slave did the work. The master and mistress were all important. Throughout all Europe for centuries, Kings and Queens were high and mighty. The most their subjects could do was to see them occasionally in their splendor and work for them in their absence.

Distaste for a worker on the part of many had been a part of our psychological and social pattern. Even the worker has been made to feel ashamed. Several months ago I went to the Biltmore Hotel. Deacon Corbin carried me around, that I might see and learn. The sauce cook is the most skilled of them all. He prepares more than a dozen different kinds of sauces according to taste of people from all over the world. When he saw me, he ran. It wasn't his fault. He had been exposed to that part of society which made him feel that a worker is contaminating. He was ashamed. If I could have gotten my hands on him, I would have told him with power and authority that he was somebody.

Increasing numbers of people are seeing with increasing clarity that the working common man is the salt of the earth. He lays the cross ties for the rails of every train. He washes the windows. He launders the clothes. He carries the mortar and lays the bricks. He grows the corn. He milks the cow. He feeds the hogs. He plants the potatoes. He supports all business. He is the economic foundation stone of the whole world.

Jesus, centuries ago, in a society with hostile distaste for the commoner, saw with marvelous insight that the servant was great. When an anxious mother asked that her two sons be placed in high seats in the Kingdom of God, Jesus told her that true greatness could not be bestowed. It could not be bought with a price. It could not come by pull. It could not come by ties of blood. But true greatness comes by service. "Ye that would be greatest among you must be the servant of all."

Jesus took a towel and washed the disciples' feet and he was the Son of God. With Jesus as my authority, I am absolutely convinced that the great man is the serviceable man.

IV

A final requirement of greatness is a righteous passionate love for all the people, especially the poor, common, unclean and disinherited. Every soul, however stupid, delinquent, degenerate or depleted, has the possibilities of becoming an angel or archangel in the very heavens themselves. In this connection tradition has it that a great sculptor stumbled through a back alley of his city. As he passed he saw a discarded stone which had been thrown on the dump pile. He picked it up and carried it home. He chiseled on it. He worked on it. He beat it. He cut on it. He shaped it. He smoothed it. Soon he had the beautiful likeness of Jesus, made out of stone thrown out for junk.

This may become a remarkable parable of life. Some people are discarded because they live in Beaver Slide, rather than Sugar Hill. Some people are thrown in the garbage can because they belong to a certain race. Some people are dumped in the alley because they are poor. Some people are herded in slums because they are ignorant. Some people are relegated to the back lanes because they have no aristocratic blood ties.

The oughtness of religion at its highest and best has driven Eternal Greatness in slums, gutters, ghettoes, country hillsides, highways, byways, hedges, and cesspools per adventure, some discarded stone might be found and chiseled into the likeness of Jesus. Shaftesbury, you are an English Lord. What are you doing? "I am helping God redeem these chimney sweepers. I am getting laws instituted which will protect helpless children against industrial racketeers." What are you doing, Jane Hunter? "I am building Phyllis Wheatley, that unprotected girls will not be forced to sell their bodies to animalistic men." What are you doing, Jane Adams? "I am building Hull House that those about it who live in slums might see daylight." Lincoln, you are president. That's the highest political office you can hold in the

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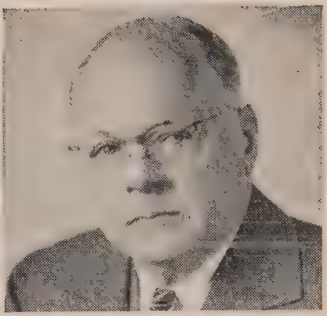

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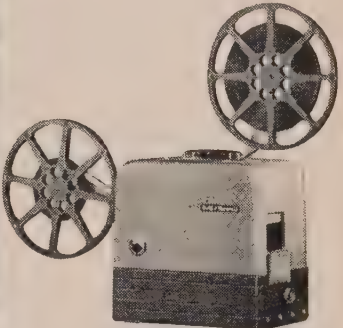

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United States, what are you doing? "I am freeing the black bodies of Negroes from abominable and evil slavery that this democracy shall not perish from the earth." Grenfell, you enjoyed a flourishing practice in a fashionable area of London. What are you doing? "I am risking my life that the fishermen of the North might have strong rather than diseased bodies." Gandhi, you were trained at Oxford and offered one, if not the best British appointment of the whole empire. What are you doing? "I am teaching the upper crust Hindu that these untouchables are his brothers and sisters. I am proving to England with God's help without the firing of a gun, that her imperialistic policy is evil and that India must be free." What are you doing, Schweitzer? "I am plucking out my heart, giving it to black Africa."

What are you doing, Jesus? You are the Son of God. The Sanhedrin is meeting in the market places. The higher critics have Moses and the law high on the agenda. High churchmen have gone into a huddle with Roman statesmen and strategists.

Here you are wasting time with common scalawags, good for nothing tramps, ragged prostitutes, wine bibbers, hypocrites and sinners. Here you are talking to an outcast Samaritan woman. Here you are associating with alley bats and rats, the very scums of the earth. Here you are losing time by addressing your program to the halt, lame and blind who are no good even to themselves. Here you are protecting a street woman from stones which the law requires that we toss at her. Here you are digging in junk piles for vagabonds. You may be a trash man, but you'll never be a Saviour like that. Explain, Jesus. Tell us, Jesus.

These people in whom you manifest most interest are ordinary peasants. They have no systematized education. They have no money. They have no power. They have no aristocracy. They have nothing to offer. They make the trash piles of society. Why, Jesus? The world is waiting for the answer, Jesus. Why?

"For this cause came I into the world. The well have no need of a physician. I came to all, but especially to the meek, humble, bruised and sprained. I came that the hungry might have a little piece of heaven's bread. I came to save to the uttermost from the bottom up all-individuals who will come by faith. I came from eternity to walk the back alleys of life to pick up the trash of humanity thrown in the garbage can and dumped on the junk pile. I came to lift the fallen and care for the dying. I came to make the crooked way straight and rough places smooth. I came to specialize on the heart, humanity's common denominator.

God hath anointed me to open the eyes of the blind, unstop deaf ears, cut loose stammering tongues, set the captives free and preach glad tidings to the poor. When I left Eternity, I received my final orders to seek and to save that which was lost. In the name of religion, high heaven and the eternal God, I must give my last drop of blood for the despised and disinherited."

Thank you, Jesus, for explaining. It is clear, Jesus. Thank you for including me—poor me. It leaked through the roof of the house in which I was born. Rags were stuffed in the broken window panes to keep out the cold. I went barefooted until I was twelve. I wore patched clothes thirty years. The suit I preached my trial sermon in was ragged. You know I wasn't able to pay the mortgage off the old homestead until a few years ago. I thank you for including me, poor me, in your program.

There is one more question I want to ask you, Jesus. You've told me why you were so concerned about the common man, "What do you want me to do?" "What are your orders to me?" "Don't get biggidy, William Holmes Borders. Remember the power is not in you, but rather in God. Let your soul strike fire with a passion for all, but especially for the common man. "Follow me."

Films That Build . . .

(From page 48)

series known as "For Which We Stand." These are not designed to stand alone as complete programs. They are intended to provide the basis for a discussion. They are used along with flannelgraph presentations, posters, and other aids as "visualized lectures" in the character guidance program for all men and women of the Naval service. They have been used extensively in recruit training centers and in the service school commands, and are just now beginning to be used in the fleet. At Bainbridge, Maryland (Recruit Training Center), for example, they are a vital part of a six weeks schedule of indoctrination lectures for new recruits. In the fleet they are being used by individual chaplains as part of a "get acquainted" program for new men.

These character guidance programs are proving to be highly successful not only from the good conduct or character-building standpoint but also as a leadership training device. They have sparked many a potential leader into a person who is now realizing his potentialities.

The most immediate results from showing these films is a big upswing in church attendance, an increase as high as fifty percent in many instances. An even more striking result is the increase in chaplain interviews. In many places, the chaplains have been swamped with requests for interviews or consultations. They really have stimulated some thinking . . . and along right lines.

The Most From Motion Pictures

(From page 26)

enable the audience to understand it. The contents may be briefly described and important points may be indicated. Questions may be raised which will be answered in the film or in the period that follows the showing.

Since the equipment was set up and tested before the audience came, the film should begin as soon as the lights go out. Avoid embarrassments and disturbances caused by careless handling of the projector. Fade the sound in after the projector starts and out before it stops. Keep the mechanics of the equipment in the background.

When the Lights Come On Again

After the audience has seen the film, give some time to considering its contents. This may be done through discussion, directed questions and answers, or a summary by the leader in charge. In Sunday school classes, Training Unions, or other study groups, where time permits, parts or all the film may be run again to clear up certain points. If it is a sound film, the speakers may be cut off on the second run and the leader may point out important things and questions may be asked while the film is being run.

The closing moments should be used to crystallize the teaching and make the application to the life of those in the audience. If it is a regular church service, the usual invitation to accept Christ and join the church may be given.

Make a Record of the Use of the Film

It is important to keep a record of the films which are used in a church. Some films will be used many times while others will be used only once. The record should contain the name and description of the film, source, when and where used, results and a brief evaluation. A film evaluation sheet filled out immediately and filed in the church library or office can furnish this information for future reference.

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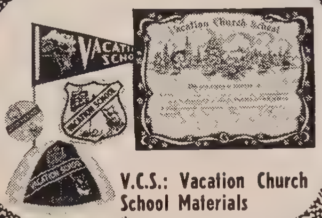

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Ministers' Vacation Exchange

THIS month finds our "Ministers' Vacation Exchange" in full bloom. There are opportunities here to fit every task. This department will be continued through the June issue and then closed until the issue of February, 1954. If you have an exchange to suggest, rush it to us. Items received up to and including May 15 will have placement in the June issue.

No charge is made for this service. It is open to all subscribers of *Church Management*. It is necessary that you give correct address as the magazine cannot be responsible for forwarding mail to names listed. If a box number is to be used, the item can appear in the department but must be paid at the classified rate of ten cents per word.

Stitzer, Wisconsin. Pastor serves a circuit parish including a Methodist, Evangelical United Brethren and a Community church. Modern parsonage, in small town. Would like exchange with any congenial denomination from August 1-31, in vicinity of Miami, Los Angeles, New Orleans, Las Vegas, or Brownsville, Texas. **Francis L. Wagner, Box 57, Stitzer, Wisconsin.**

Uxbridge, Ontario, Canada, United Church. 470 members, 30 miles from Toronto, within driving distance of lake district. Would exchange for July. Prefer northwestern U. S. or mid-south. **Harold A. Kennedy, Box 194, Uxbridge, Ontario, Canada.**

Will Supply or Exchange any congenial denomination. July and/or August. Honorarium or use of manse. Careful use of your home assured; we have no children or pets. References gladly furnished. Prefer New York City, Detroit, or mountains of Great West. **W. Howard Lee, Flagler Memorial Presbyterian Church, St. Augustine, Florida.**

Madison, North Carolina. Presbyterian minister desires to exchange pulpit and manse month of August with minister of any congenial denomination. One morning service, no other duties. Reciprocal honorarium arrangements might be made. Comfortable three-bedroom manse with all conveniences and TV. Five in family. Madison is located in the rolling foothills of the Blue Ridge, not far from the Blue Ridge Parkway, and near many points of interest in Virginia and North Carolina. **James E. Ratchford, 202 West Decatur Street, Madison, North Carolina.**

St. Augustine, Florida. Grace Methodist Church, 675 members. Would like exchange with any congenial denomination July 26-August 16, near Toronto, Canada, or upper New York or Maine. **Lee D. Rustin, 7 Carrera Street, St. Augustine, Florida.**

Bad Axe, Michigan. 400 member Presbyterian church in the "Thumb" area; beautiful "blue water" Lake Huron shore nearby; swimming, fishing and golf available; State parks. Manse and pulpit exchange (one Sunday service; honorarium); August. Newly renovated three-bedroom manse; modern in every detail. Five in family; son 8, daughters 10 and 6. Satisfactory exchanges in recent years. **Wilson E. Spencer, 130 N. Port Crescent Street, Bad Axe, Michigan.**

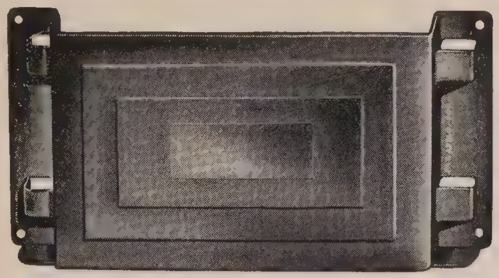
Brockton, Massachusetts. Desire parsonage exchange in Michigan or Wisconsin for one month from beginning or middle of July. No preaching required here due to union services. Brockton is 20 miles from Boston, 40 from Cape Cod, near many historic places. Need room for 2 adults, 3 children. We have comfortable home with all conveniences. **Charles D. Broadbent, First Parish Congregational Church, 24 Pleasant Street, Brockton, Massachusetts.**

Elmwood, Massachusetts. Parsonage exchange desired for month of August. Comfortable, small parsonage with modern conveniences in village 45 minutes from the ocean, 30 miles from Boston, and 35 miles from Cape Cod. No pastoral services required but willing myself to supply pulpit without honorarium. Would like exchange in mountainous area in northwestern United States. An Andover-Newton Theological School graduate. Family of three. **Edwin G. Capon, Elmwood, Massachusetts.**

Toronto, Canada. Suburban minister of United Church of 900 members would like exchange within commuting distance of Yale for August. No preaching here, but free use of manse. **E. B. Eddy, Central United Church, 115 Main N., Weston, Ontario.**

Methodist minister desires supply in July or August or will consider ex-

(*Turn to page 80*)



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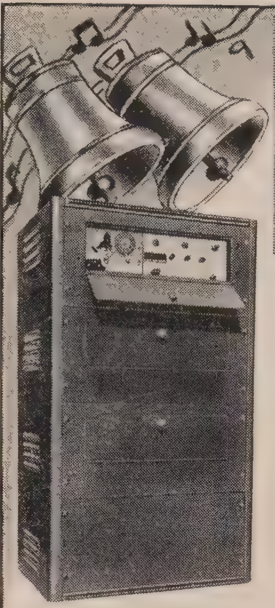

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INDUSTRY CAN TEACH US VALUABLE LESSONS

I Tried a Factory Vacation

by H. L. Michael*

PREACHERS as well as college professors need to get out of their ivory tower and see how the other half lives. Words to that effect were spoken by Dr. F. Ernest Johnson, professor of education at Columbia University, at a ministers' convocation in Union Theological Seminary.

Acting on his suggestion I spent two summers working in local industries. One summer I worked in the inspection department of the Anaconda Wire and Cable Company during World War II, testing all wires to see that they met both commercial and military specifications. Last summer I worked in a canning factory as timekeeper during the corn "pack."

Both jobs gave me an excellent opportunity to see the complete operation of each business, and to come in contact with management and with the laborers. I have learned certain things from my factory experiences.

One Income Not Enough

1. The first thing that I learned is that one pay envelope is not enough to meet the needs of the white-collar worker. Our social and economic set-up is making it imperative that there be more than one breadwinner in the family. In some cases the additional one is the wife, in others some of the young people. According to figures released by the United States Department of Labor, more than eight million married women in the United States held jobs outside the home in 1949. In other instances, white-collar workers, teachers, salesmen, or clerks are getting a few extra dollars to supplement their inadequate incomes.

Ministers find themselves facing the same economic dilemma and church boards should see the handwriting on the wall and should pay their spiritual leaders salaries that are adequate to feed and clothe their families and to educate their children. Church salaries should be scrutinized because, according to the National Industrial Conference Board, any American who hasn't doubled his income in the last ten years was better off financially in 1943 than he is now.

Putting Business Into Religion

2. A great deal is heard about getting religion into business. In the factory I was impressed with the import-

(Turn to page 75)

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*Minister of the Federated Church, Sycamore, Illinois. Former moderator of the Congregational and Christian Conference of Illinois.

STARTING AT THE SOURCE

Audio-Visuals in Leadership Training

*by Arthur O. Rinden**

CHURCH school teachers who use audio-visual aids in their work, know how invaluable they are. Not only do they greatly increase educational effectiveness, but they make church school so attractive that they go a long way towards solving the problem of attendance.

Of course, this is common knowledge among public school teachers and because a number of them are on our Religious Education Committee, we had to do something about it. When plans were being made for our last School of Religious Education, they insisted that we provide a course on "How to Use Visual Aids in Christian Training." The course was given and it proved to be very helpful. You may be interested to know just what it included.

The course consisted of five 50-minute periods, dealing with the following subjects: 1. Why Use Audio-Visuals in Christian Teaching?; 2. Audio-Visual Materials; 3. Utilizing Audio-Visuals in Teaching; 4. Other Uses of Audio-Visuals, and 5. Audio-Visuals in My Church. The concluding period of each session of the school was used for a picture-centered worship service.

Many teachers who have made meager use of audio-visuals in their classes know little about their potential value. They don't realize that by their use, good teaching can be raised to the superior level, and that mediocre teaching can be made really attractive. That means that some time can be well used in "selling" the use of these newer materials and methods to in-service teachers.

The problem of verbalism, the use of words, the meaning of which is not clearly understood, is particularly great in Christian teaching. Much of the curriculum material deals with the Bible, which was written two thousand years ago and records the experiences of a people who lived four thousand miles away, and whose customs were very different from our own. Until the recent publication of the Revised Standard Version, the Bible in most common use contained hundreds of words whose meaning was not understood by even the average adult, and which naturally were not enlightening to children. Moreover, the need for clear understanding becomes more evident when we consider that the central purpose of Christian teaching is a very abstract one. It is not simply the learning of a mass of facts, but "how to live as Jesus would have us live."

The attainment of this high objective involves much remembering and understanding. Here, audio-visuals make greatly needed contributions, because they stimulate:

1. Faster learning. Careful studies indicate the increase is about thirty percent depending on various factors. Probably about eighty-five per cent of what we learn comes through our eyes. "One look is worth more than a thousand words." "In one ear and out the other"—not, "In one eye and out the other." "I can remember your face, but I can't recall your name." We all know it's true. This fact of faster learning is really significant when we consider that our church schools have an average of less than one of the 168 hours in the week to do the job we say is so important. We really ought to make effective use of the short time available to us.

2. Longer remembering. Controlled studies indicate that we remember about half again longer when audio-visuals are wisely used in teaching. We quickly forget what we do not see clearly, or understand. The added vividness of an impression gained through the eyes and ears at the same time unquestionably aids memorizing. A projected picture of Jesus' parable of the Sower is particularly helpful. It tells us how a Palestinian farmer sows seed and because of the darkened room, many distractions are eliminated; a high level of concentration is achieved as all eyes voluntarily look at the lighted screen.

3. More interest. We enjoy learning that which we can comprehend. Experience has proven that pupils who have been taught with pictures, become so deeply interested that they voluntarily do outside reading. Also, it explains why discussions are so much more easily started on subjects which have been taught with the help of audio-visuals.

4. More enjoyable. That's why classes using audio-visuals are larger, and maintain a higher average of attendance than others.

5. Change attitudes. This is the fundamental objective of our Christian teaching, and if we really mean what we say about the importance of our task, we can't ignore the proven effectiveness of audio-visuals in changing attitudes. Think of advertising pictures, of ideological propaganda, which can be good, as well as bad, as well as the results of careful testing.

We made it very clear to our class that the use of audio-visuals in Christian education are not a panacea for the problems of the teacher. Moreover, they do not offer a "short cut" to good teaching. To gain their great potential help, they must be understood in relation to the learning process as a whole, and careful preparation will be required. Their use will involve more preparation than the old textbook method, but the improved results in Christian learning amply justify the effort.

Another important conception which we stressed was that audio-visuals include all methods and materials which aim to reach the mind through the senses of seeing and hearing. This idea is made particularly understandable by the excellent diagram contained in *Audio-Visual Methods in Teaching* by Edgar Dale (Dryden Press, $3.50). This book is considered by many to be the best one dealing with the whole subject.

Since this was a class dealing with audio-visuals, they were used in the teaching process at all sessions. We did not ignore the truth of the saying that "teachers teach as they are taught, not as they are told to teach." It's wise to "practice what you preach." And because the purpose of the course was not to make high grades, but to learn how actually to use audio-visuals in our own church schools, we placed as much emphasis as possible on demonstration and practice.

Material Necessary

Having established the desirability of using audio-visuals we considered the problem of securing the needed materials. For non-projected materials, of unusual value with younger children, we found the new thirty-cent book, *Let Me See*, published by the Division of Christian Education of the National Council of Churches, 79 East Adams Street, Chicago, was excellent. Most of our attention, however, was devoted to projected aids. This was because in the Lending Library of our Council we have more than two hundred filmstrips and slide sets. This material is ever ready for use and since it affords such a wide choice of subject matter and is educationally so effective, the teachers particularly desired help in its use.

---

*Executive secretary, Attleboro Area Council of Churches, Attleboro, Massachusetts.

Careful consideration was given to the importance of screens. It was noted that recent research indicates that many churches have been using screens of too small a size for anything approaching maximum educational effectiveness. In class we used a 70x70-inch glass bead screen. The value of a square screen soon became clear, when both vertical and horizontal slides were shown.

The importance of the proper seating arrangement was carefully considered. Mimeographed copies of an excellent chart illustrating the problem, were given to all students. It was taken from *Church Use of Audio-Visuals* by Howard E. Tower, (Abingdon-Cokesbury, $2.50). This is perhaps the best single book on the use of audio-visuals in the church.

Projectors came in for demonstration as to the amount of light they could project on the screen, the ease of cleaning the condenser lenses, the simplicity of focussing and centering the picture on the screen, etc. It was agreed that a 300-watt, fan-cooled lamp was highly desirable. Also, we saw how important it was to have a projector which could project both filmstrips and 2x2-inch slides. Great satisfaction was expressed with the excellence of some of the recent models of projectors.

The need for a qualified projectionist was discussed. It was agreed that every church should have one person with special responsibility for, and knowledge of, the use of visual-aids. This is worth careful attention because when audio-visuals are used in Christian teaching or in worship, it is important that all evidence of mechanics be kept to a minimum. This can be accomplished only by early and careful preparation. We should never forget that audio-visuals are "aids," to enable the church to do better the work it is already doing.

Before the Class Gathers

We listed a few essentials to which the projectionist should give his atten-

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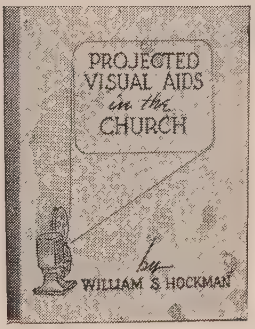

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in the Church

By WILLIAM S. HOCKMAN

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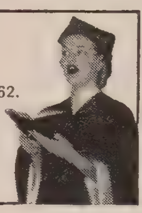

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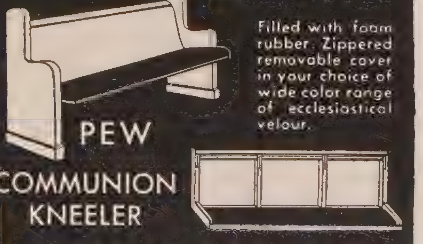


tion before the audience, or class, arrives.

1. See that all chairs are arranged for all persons to view the screen from a favorable angle.

2. Arrange for darkening the room, and for ventilation.

3. Provide a projection table high enough so the image will be projected above the heads of the audience.

4. Be sure the source of electricity for the projector will not be shut off when the room lights are put out.

5. If electric wires must be laid on the floor, cover them with a rug, to avoid tripping by people who must walk over them.

6. If sound is being used, place the speaker three feet above the floor, near the screen.

7. Have a spare projection bulb available for possible emergency use.

8. Focus the first picture on the screen so everything is in readiness. Then, when the picture is to be used, a) turn the projector lights on. If sound us used, increase the volume gradually. At the finish, a) turn the room lights on, and b) turn the projector light off.

9. Do not leave a motion picture projector while it is running.

10. Return the film or filmstrip to the Loan Library at once! Someone else may be waiting to use it. The Golden Rule.

The problem of utilization is the most important one to be considered by most church school users of audio-visuals. Always there is the problem of deciding which of various possible ones should be used. A good "rule of thumb" is to take the one which is simplest, least expensive, easiest to get, and to correlate with the curriculum materials being used.

No Best Audio-Visual

There is no best audio-visual. Each type has its own particular strengths and weaknesses.

A. Objects are particularly well suited for use with small groups and with children. They need the real sense impressions possible only with real objects.

B. Flat paper pictures are good with all age groups. They are inexpensive and because of their great variety, can easily be correlated with the material being studied.

C. Still projected pictures can be used with nearly all age groups and good ones are available in a very wide variety. They are relatively inexpensive and because they can be projected to large size, they permit study of significant details.

D. Motion pictures should be used only when motion is an essential feature of the lesson. They are very effective in creating emotional responses, and are unequaled for changing attitudes.

For the guidance of the church schoo teacher who seriously desired to mak use of audio-visuals to increase th effectiveness of her teaching a list o "essentials" was made. The teache should:

1. Select the right audio-visual for specific need. Consideration should b given to the age of the pupils, th authenticity of the aid selected, it cost, concreteness and adaptability.

2. Preview all pictures. Only so ca it be helpfully correlated with th course of study. Read the study guide and in some cases, memorize its contents. Reading a prepared manuscrip is generally uninteresting and does no allow for local adaptations.

3. A carefully prepared introductio is important. The greatest enemy o effective learning from the use o motion pictures is the passive attitude so common at the "movies." Unless interest is alerted in the minds of the pupils, little learning will result. This can well be done by suggesting things to be looked for in the film, and asking questions which can be answered only after seeing the film. The meaning of new and unfamiliar words should be explained.

4. If captions are on the pictures, the teacher should read them aloud so the pupils can concentrate their attention on learning the facts of the picture.

5. Follow up work is of prime importance. It is sometimes possible tc add fifty per cent to the amount of learning derived from the use of audio-visuals when careful attention is given to follow-up procedures. What happens after the lights are turned on is of cardinal importance. If it is not given careful attention, learnings gained ar in danger of being dissipated.

Effective teaching demands that answers to the questions which have bee asked be called for when the film ha been seen. Sometimes a short objective test will add interest and be helpful. Discussion is desirable to clear u misunderstandings and to re-emphasiz significant points. Research possibilities should be suggested, together wit information as to where the needed resources are available. Sometimes definite action project can, and shoul be, undertaken.

A second showing of the picture i often desirable. This should be don after the discussion. It is common fc pupils to say that they learn more fror the second showing of the picture tha from the first.

In our Leadership Training School w closed each session with a picture-aide worship service. After the first on which was a kind of a demonstratio they were led by students of the class. Great help was gained from these books: *Worship Programs in the Fine Arts,* by Alice A. Bays (Abingdon-Cokesbury, $2.00); *The Gospel in Art,* by Albert E. Bailey (Pilgrim Press, $4.00); and *Christ and the Fine Arts,* by Cynthia P. Maus (Harpers, $4.95).

Each evening the service which had been mimeographed was used not only as a demonstration of one of the valuable uses of visual aids, but to give our whole school an impressive worship experience.

The time available during our school sessions was certainly not adequate for the consideration which the value of audio-visuals in Christian teaching deserved. But a good beginning was made and we are pleased to note that our church school teachers are now using more audio-visuals than ever before.

Your Opaque Projector

(From page 53)

tion heads are thrown on the screen as they are presented before the board, materials to be used in the every member canvass are explained and analyzed by the workers as each piece comes before them, maps of city and county are projected for those about to take a religious survey of the community, and rough drafts of forms to be used in a long range fiscal program studied prior to final approval.

But, in the main, I think of the opaque projector as part of the answer to a problem that bears heavily on the heart of every earnest Christian. We have our children and youth such a short time each week, comparatively, and there is so much to teach them and impress upon them in the building of Christian character and the foundations of faith in their lives, that it behooves us to use every means of doing more quickly and thoroughly the job that lies at our hands as church leaders. To me, the opaque projector is simply one of the most useful and versatile tools in this process.

A Shepherd of the Night

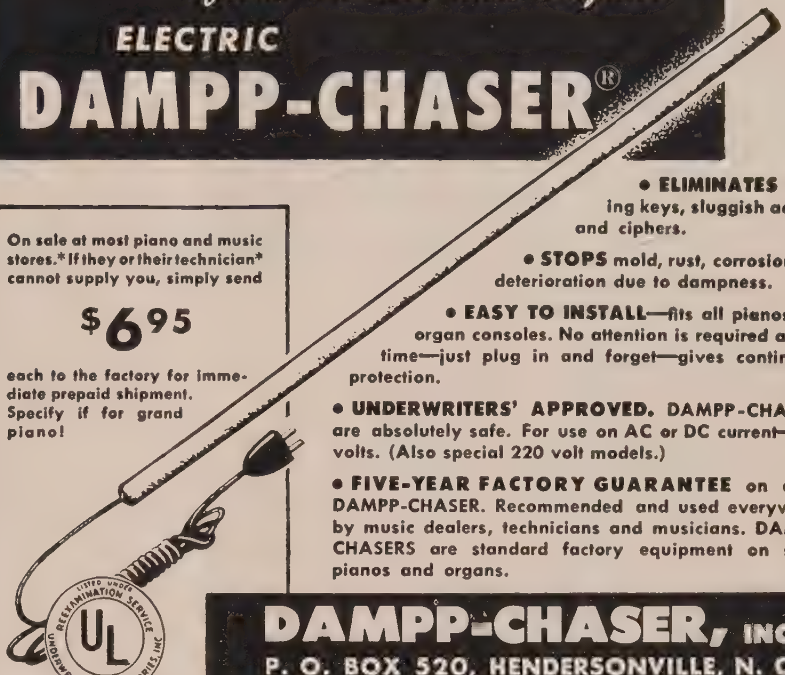
(From page 16)

we realize that for that half hour each week we represent every Protestant pastor.

Actually, the long-haul experience has led me to feel that the information given is not of as great importance as the simple fact that folks have somebody to talk to who is friendly. Whatever knowledge a man may possess will certainly be an asset, but his personal manner is equally important. Perhaps this is more true in our parish ministries than we like to admit.

The pastor meets more life-situations

(Turn to page 91)



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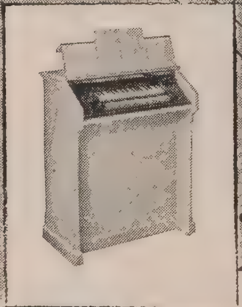

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Edited by Mrs. Joyce Engel[†]

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Your Friend — The Mover

by Jane Harmon

"WE KNOW you're busy unpacking and that you've hardly had a chance to get settled but could you meet with a few of us at the church . . . or could some of us run over for a minute . . ."

Perhaps some families moving into a new community are called upon to enter into civic and social life at once, but I doubt if it happens as often to any man's family as it does to a minister's. That's why getting settled quickly in the new manse or parish house is so important, and it's so easy to do if you have your household goods transferred by an efficient mover.

"All of you come right over and we'll have some tea while we're talking," you are likely to respond if you've been moved efficiently; when otherwise you might be desperately making excuses because you would be caught in the worst of messes—"moving day" in the old-fashioned way.

And if your pastor-husband is the one who is in demand, to meet with the official board, officiate at a funeral or wedding, call on the sick or bereaved, represent the church in a civic meeting or any of the hundred and one other duties that revolve upon a minister, he can go! He doesn't have to help you lay a rug or unpack the china.

Modern moving service as performed by North American Van Lines eliminates the drudgery and confusion of moving. This leading van line has more agents throughout the nation, all operating with personnel and drivers trained to move your possessions with the least amount of inconvenience to you.

This service is especially needed by a minister's family because the pastor or his wife may be needed, if not the minute they reach their new location, within a matter of hours to help with affairs of church and congregation. It's much easier to get a good start in the new community if household worries are reduced by having your furnishings in order and the home livable right after you arrive.

There are so many responsibilities such as those mentioned above that can't wait while the family gets leisurely settled in the new parsonage.

If you call your agent when you are planning to move, he will "take the load off your mind." Trained men will handle your complete packing job. They'll wrap furniture, rugs, mattresses; pack books, precious heirlooms, delicate glass and china—even clothing. They will load your possessions scientifically in a huge padded van for the safest possible trip to your new home.

I have before me as I write a most attractive little booklet entitled, "The Happiest Move We Ever Made." By picture and text it shows the safe and effective way to move the furniture, dishes, pianos and other items of the home. It has been prepared by one of the great van lines of the country. I would be glad to have one sent you if you will address me care of *Church Management.*

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When West Point chaplain John Buckman Walthour accepted the post of dean of the cathedral at Atlanta, he said: "I live for the day when the Episcopal church will sponsor a bazaar in a Baptist church, at which a Jewish auctioneer will sell goods for the benefit of a Roman Catholic orphanage."

[†] Mrs. Ernest Engel, Bishop, Texas.

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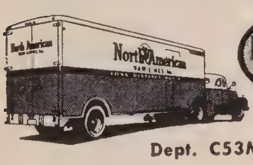

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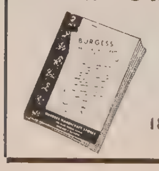

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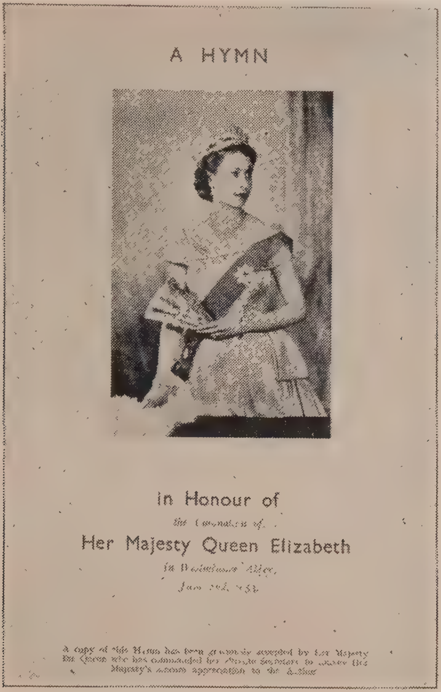
Prebendary Harrison of St. Paul's Church, Weston-super-Mare, England, is well known to our readers through his contribution of verse and hymns. A hymn of his written for the coronation of Queen Elizabeth has been accepted by the Queen. We think that our readers will be interested in it.



A HYMN

in Honour of

Her Majesty Queen Elizabeth

A BEAUTIFUL PHOTOGRAPH OF THE QUEEN ADORNS THE FRONT PAGE OF THE FOLDER

The hymn which appears on page three of the folder is as follows:

A Hymn
In honour of the Coronation of
Her Majesty, Queen Elizabeth
in Westminster Abbey, June 2nd, 1953

In solemn consecration, Lord,
Thy Servant kneels before Thee,
O bless her Coronation, Lord,
And give her strength to serve Thee.
For her our earnest Prayers ascend
In humble supplication,
Do Thou her mightily defend
And be her sure Foundation.

Long happy years grant her to reign
By loyal love surrounded —
May Thy Almighty Hand sustain
And give her joys unbounded.
May Peace, with true prosperity,
Be granted to our Nation,
And may we always bring to Thee
Our grateful adoration.

To Thy most gracious Majesty,
In love, we now commend her,
Let Thine own Presence o'er her be,
Thy Heav'nly wisdom send her,
Her Consort and her children bless,
With choicest gifts endow her,
Crown all her days with happiness
And Life Eternal grant her.

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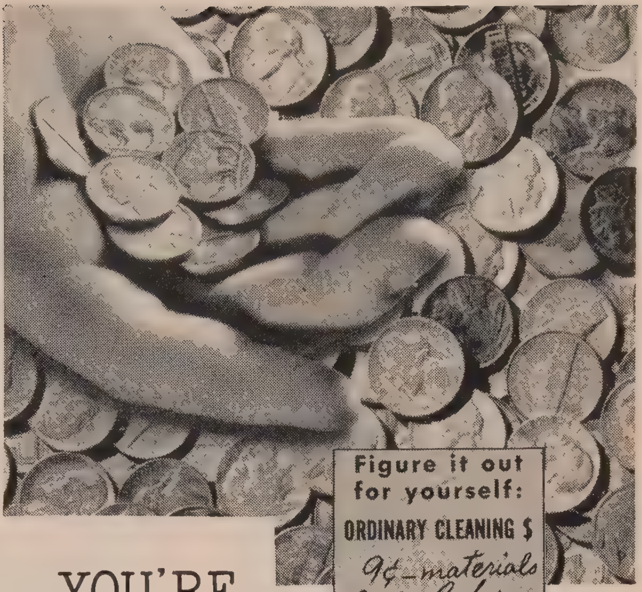

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NEW

BOOKS

Biography

Knight of the Burning Heart by Leslie F. Church. Abingdon-Cokesbury Press. 185 pages. $1.75.

Martin Luther by May McNeer and Lynd Ward. Abingdon-Cokesbury Press. Ninety-six pages. $2.50.

Probably no two Christian leaders of Protestant days have had more space in books than John Wesley and Martin Luther. Neither of these two books will take their place with the great literature of these individuals, but both fill a purpose in the literature of our day.

Knight of the Burning Heart is a popular study in the life of the founder of Methodism. It starts with the story of the home in Epworth Rectory and gives the story of Wesley's boyhood. The book of Luther is written for children and, here again, you get the picture of Martin Luther as a child.

How little we know of the childhood of many of our religious leaders. This reviewer has never read a book on the childhood of John Calvin or Roger Williams. Perhaps one reason that Wesley and Luther are better known is because we have seen, through books, their childhood days.

Knight of the Burning heart does thrill the reader with the romance of John Wesley; *Martin Luther* is well written and is delightfully illustrated by Lynd Ward. The reproductions of the color pictures by Mr. Ward are magnificent.

The Wesley book is an importation, the American publishers using the printing of the English publishers.

W. H. L.

Unconquerable Kagawa by Emerson O. Bradshaw. Macalester Park Publishing Co. 157 pages. $2.50.

This volume is the story of Kagawa's 1950 tour of America, but much more, for it probes into the personality of one of the greatest Christians of this modern day. Dr. Bradshaw was his traveling companion for his five-month tour, and he interprets Kagawa from his intimate knowledge of him and from the addresses which he made on the tour. Further, the book reaches back into the writings of the great Japanese Christian to fully express his great dedication of life to Jesus Christ and to his fellow men. Here is the story of Kagawa's life gleaned from his own statements in addresses and books. This reviewer was fortunate in having heard again Dr. Kagawa on this tour, and one is always impressed in the presence of one who has given so fully of life to Christ, denying himself of many things that he might have, to help the unfortunate, to support ministers in Japan, to build chapels in his country. Here is the living expression of what Christ can do with a life thoroughly consecrated to him. Well over 100 books written by him, brings him $50,000 annually, which is used in his Christian work. His work in the slums, in the labor movement, in co-operatives, in legislative channels, and as a Christian preacher, shows the wide diversity of work which is the interest of this leader. This book is more than one which will be read and laid aside. It is really a reference book upon which one can draw again and again for the deep meaning of Christ in a life. It is the sort of book one wants to read and reread for his own personal help. A great book for ministers and laymen alike.

L. N. L.

Theology

The Kingdom of God by L. Berkhof. Wm. Eerdmans Company. 177 pages. $2.50.

The fifteen chapters of this book give a concise survey of the history of Christian thought concerning the Kingdom of God and a theological evaluation of these varying conceptions. Such a historical survey is of great significance, since the thought of the Church on this subject has gone through several transformations. Since the 18th century there have been many who have followed Kant in interpreting the Kingdom of God in an ethical rather than a religious sense. The social Gospel advocates of recent time in the United States followed this type of interpretation. In the thinking of Albert Schweitzer, Karl Barth, Reinhold Niebuhr and others it has come to possess still other connotations. Two chapters of the book are concerned with the premillenial ideas that are held in certain Fundamentalist circles. All of this is evaluated from the point of view of orthodox Calvinism, a fact which must, of course, be kept in mind as the volume is studied.

In view of the importance which the present-day ecumenical discussion attaches to the concept of the Church, this book is of particular value to the pastor and interested layman.

J. S.

The Holy Ghost by Edward Leen. Sheed & Ward. 341 pages. $3.00.

Father Edward Leen was a retreat leader in Ireland for many years. His deep understanding of the devotional life and his superb way of speaking and writing about the deepest truths in simple fashion, places him high among retreat leaders. His "Progress Through Mental Prayer" is the finest thing of its kind for an understanding of spiritual growth that this Protestant has ever seen.

This volume on the Third Person of the Trinity, told with a complete understanding of Catholic theology in its background, is after all a devotional book written for the ordinary layman who is seeking ways of growth. It is not a popular book in the sense of being superficial, but in the sense of being simple in language, though profound in thought. The first part of the volume deals with the Person of the Holy Spirit. The rest of the book is concerned with the operations of the Spirit upon the soul. He writes with such ease and beauty that his clarity of style and intensity of devotion makes this an excellent volume for spiritual reading.

H. W. F.

The Bible

God's Order: The Ephesian Letter and This Present Time by John A. Mackay. The Macmillan Company. 214 pages. $3.00.

From childhood, Dr. Mackay has been interested in the book of Ephesians, a strange book to take hold of a growing lad. He has continued his study in this greatest of Pauline letters, so that he used it as the basis of the Croal lectures in the University of Edinburgh in January, 1948. God's Order is the essential structure of spiritual reality, whose center is in Jesus Christ. Only as we can see and understand this order can Christianity and civilization reach their fulfillment.

This is no primer for the unlearned, though a layman willing to put his mind to it will find a clear, concise and pertinent statement of God's Order as seen by Paul, most relevant for us today. He takes Ephesians in order and develops his lectures in nine chapters. The heart of it is in the Person of Christ, and the new men and the new order in Christ.

After the high theology of earlier chapters, Dr. Mackay turns to the more level path of Paul's four imperatives of Christian living, "Walk in the Light," "Copy God," "Learn Christ," and "Be Filled With the Spirit." His final chapter speaks on "Christian Action on the Frontiers of Strife," concluding with the panoply of God.

Without necessarily being a commentary, this volume is indeed one of the finest commentaries upon this great letter of Paul. It merits more careful study.

H. W. F.

The Gospels: Translated Into Modern English by J. B. Phillips. The Macmillan Company. 243 pages. $2.75.

The author of *Letters to Young Churches* has now translated the four gospels into the same vivid and virile English. Though Dr. Phillips is an Anglican minister, he writes with an awareness of language equal to the newspaper reporter in any American city. He uses none of the quaint language even of Goodspeed, supposedly a true American translation.

Each book is introduced with a brief exposition, and then the chapters and their various parts are given headline titles. He eliminates the long list of genealogies in Matthew and Luke, merely suggesting in the first that there were fourteen generations from Abraham to David, another fourteen to Babylon and fourteen more to Christ. In Luke he suggests that "his ancestry may be traced through the generations past Abraham, to Adam and back to God."

Notice a few translations: "Blessed are the meek—" becomes "Happy are those who claim nothing, for the whole earth will belong to them!" Sinners are "outsiders" and there are colloquial phrases such as Nicodemus saying about the man being born of the spirit, "How on earth can things like this happen?"

All the way through one seems to be walking along the road or sitting down with Jesus as he talks to the people in their language. It is so vivid and real that it seems to be out of today's newspaper. It is an amazing experience to read straight through the four Gospels and see them so alike. Phillips has equalled, if not surpassed, his earlier book on *The Letters*.

H. W. F.

Sermons

The Temptation to Be Good by A. Powell Davies. Farrar, Straus & Young. 210 pages. $2.50.

This is a volume of twenty-one "unconventional sermons," at least so-called by the author. Dr. Davies is minister of All Souls' Unitarian Church in Washington, where he packs the people into the auditorium and adjacent halls. I do not consider these sermons to be unconventional as far as liberal ministers are concerned, though they certainly do not follow the pattern of the ones normally printed these days. He has unusual subjects and unusual illustrations, and many are far from the Bible; yet they are deeply religious and wholly Christian. Sometimes a Bible story is the basis of the entire sermon, and when this is so, it is excellent exposition.

Divided into three groupings, "To Some Who Feel Lost," "Courage Is What You Do About It," and "And Thus to Venture"; these sermons are to help people find answers to problems of spiritual reality and moral guidance. Some of them are how-to sermons but the most of them are content sermons. All of them go beneath the surface in interpreting man to himself in the light of spiritual realities around us.

H. W. F.

Standing Up to Life by Frank Halliday Ferris. Bobbs-Merrill. 190 pages. $2.50.

Here is an unusual collection of sermons, very deserving of careful read-

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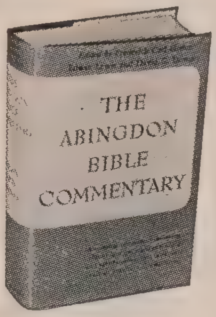

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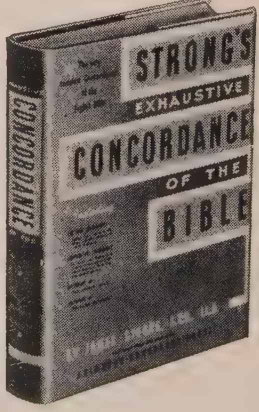

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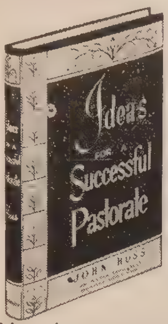

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J. S.

The Hidden Stream by Ronald A. Knox. Sheed and Ward. 248 pages. $3.00.

Father Knox is a most prolific writer, his translations of the Bible, his stories and essays for girl schools, his commentaries, lead one to think that sooner or later he must write a novel or a mystery story. In this volume are gathered together twenty-three of his talks to Catholic students at Oxford University. After serving as chaplain there for some fifteen years, he was assigned elsewhere, but has returned each year to give conferences in apologetics. These are some of the talks given in those conferences.

Again we see his inimitable wit and his keen insight into the language and intellect of the university student. There is nothing at all stuffy about his presentation of general subjects such as "What Is Religion," nor in more technical ones such as "The Christology of St. Paul." Other subjects consider the priesthood, the sacraments, miracles and survival after death.

Each of these is succinct, clever without being smart, and stimulating. No wonder the students wish him to return year after year.

H. W. F.

Living Today

Letters to Mark: On God's Relation to Human Suffering by James D. Bryden. Harper & Brothers. 150 pages. $2.00.

Dr. Bryden is associate minister of New York Avenue Presbyterian Church, Washington. His counseling hours and classes for church membership have led him into the study of suffering in order to answer the questions of the folk who come to him. His answers are the orthodox Christian ones but given in a refreshing and original way.

He pretends that a newspaperman, not particularly interested in religion, writes to him about suffering. He in turn answers the letter, out of which comes the continued correspondence.

As the newspaperman grows in insight and in the maturity of his questions, Bryden can go further in answering them. The result is a most readable interpretation of human suffering, along with many insights into the Christian faith.

H. W. F.

The Imitation of Christ by Thomas a Kempis, A New Translation by Edgar Daplyn. Sheed and Ward. 184 pages. $2.00.

Probably no devotional book, not even *Pilgrim's Progress*, has sold as much as the *Imitation*, but most editions in recent years have been copies of old texts. Now we have a modern translation by Father Daplyn, which in its simplicity of speech and common language touches the twentieth century. Omitting all archaisms and eliminating the formal thous' and thee's, Father Daplyn makes it not only more readable but far more understandable.

He uses the full text of the *Autograph Manuscript* of AD 1441, along with the Latin text as edited by Hirsch in 1874. This reviewer has been using the *Imitation* in five prayer groups for some time. He finds that this text answers questions of participants as to meanings that are confused because of the older language. It is a good thing to have a modern translation. It should be most significant in leading more people to read and understand this classic of the devotional life.

The volume is small enough to go into a pocket or large purse. The type is clear though not leaded as much as it might be. Still, it is legible enough for most readers.

H. W. F.

Instruction in Christian Love (1523) by Martin Bucer, the Reformer; translated by Paul Traugott Fuhrmann. John Knox Press. Sixty-eight pages. $1.50.

This little treatise is in two parts: First, everyone should live not for himself but for others; and second, how man may attain the ideal of living not for himself but for others. The rest of the little book concerns introductions, forewords and notes upon the brief two parts.

This is an exquisite little statement of instruction in Christian love, that should have been in print a long time ago. It is written in smooth style thought heavily annotated. Fortunately, these little notes are placed at the close of the book, though the little figures in the text do get in the way.

H. W. F.

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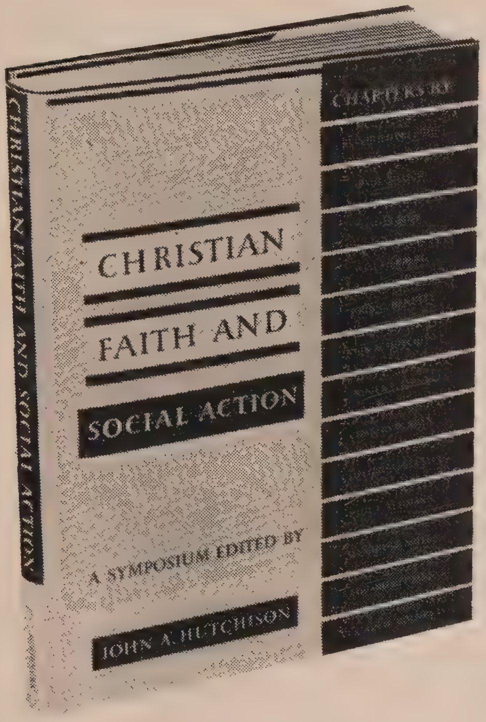
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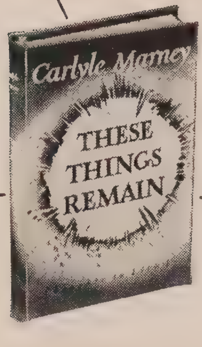

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Be Not Solicitous edited by Maisie Ward. Sheed and Ward. 254 pages. $3.00.

What is happening to the modern family? Maisie Ward introduces this book with an excellent statement of the problem of the family today, suggesting that unless it rests in the providence of God, it certainly will disintegrate. But providence for her does not mean just sitting down and letting someone else take care of the family.

To illustrate her thesis she tells through various stories thirteen accounts of Catholic families and their living in the providence of God. One lives on a farm near Cleveland, trusting in the principle of a House of Hospitality as suggested by the Catholic Workers Movement, and knowing only poverty. Another struggles with a houseful of children in a suburb of Denver, while the husband continues his schooling. Another faces the tragic problem of a child mentally defective. All of them are poor, but none of them tries to force the hand of God. Each one believes that if he lives in true Christian faith, he will be cared for. Though this does not mean cars, television sets, nor even enough food all the time.

They are indeed cared for spiritually, families that prove by their faith that God does care for his own as he gives them joy in the midst of their physical and financial hardships.

This is a glorious book, Catholic, of course, but wholly Christian; a moving study of young families willing to risk everything in trust in God.

H. W. F.

Stake Your Claim by Emmet Fox. Harper & Brothers. 123 pages. $1.50.

Here are selections from the writings of Emmet Fox, short two-page excerpts, intended to give one an insight into the writings and philosophy of this leader. Certain phases dealing with what is called Scientific Christianity and Healing are not so impressive to the ordinary believers in Christ. However, there are many sections that are very helpful, and illustrations that are good. Words in the Foreword state: "It is your God-given duty to Stake Your Claim to peace, poise, power, prosperity and health — and God expects you to be satisfied with nothing less."

L. N. L.

The On-going Church

The Unfinished Reformation by Charles Clayton Morrison. Harper & Brothers. 236 pages. $3.00.

The purpose of this thought-provoking volume is to clarify the goal of a united church by bringing together certain principles and actualities into a realistic conceptual grasp. It is the author's thesis that the ecumenical movement is the re-emergence in Protestantism of the unfinished task of the Reformation. He believes that the union of American Protestantism is much nearer than is commonly supposed and that the problem of a united church has been made more difficult than the situation warrants.

Following a brief survey of the Protestant scene and the growth of the ecumenical spirit in the United States, the author launches upon an incisive critique in which the sins and weaknesses of denominationalism are analyzed in a forthright manner. He finds that denominationalism wastes the resources of Protestantism, embarrasses the missionary enterprise, frustrates the social gospel, provincializes Protestant mentality, breeds moral insincerity and denies the freedom that is in Christ. "Churchism" is both the essential characteristic and the sin of the denomination. The cleavage caused in Protestantism by the denominations is said to be analogous to the division between the hierarchy and laity in the Roman Catholic Church in that both breed schism and self-sufficiency. (To your reviewer, such an analogy seems debatable.) Rejecting the idea of a federal union of the churches as inadequate, Dr. Morrison insists that "nothing less than an ecclesiastically united Protestantism can match the systems of collectivist power into which the individuality of modern man is being engulfed."

There is a chapter on "The Christian Life in a United Church," and one in which Protestant unity and Roman Catholic unity are compared. The writer denies that the ecumenical movement leads in the direction of Roman Catholic unity. In a chapter entitled "The Illusion of Restorationism" it is asserted that the separatist groups have denied the essential ecumenical character of the New Testament church. There is a discerning analysis of three major obstacles to church unity, namely, the historic episcopate, the problem of immersion-baptism and the congregational theory of church polity. The relation of loyalty and freedom in a united church is discussed. The rightful place of the Bible is found to be in the fellowship of the church, not in its constitution. "Any use of the Bible which divides Christ's body is *ipso facto* false to him." The epilogue contains a helpful summary of guiding principles.

Zealous sectarians will not like portions of this book. Others may feel that the author has exaggerated the evils of denominationalism without taking adequate account of its elements of value and of the difficulties of establishing an ecumenical in our time. But for all who are devoted to the advancement of Protestant unity this stimulating volume is really a "must" book. It is worthy of wide reading and conscientious study.

J. C. P.

The Realm of Spirit and the Realm of Caesar by Nicolas Berdyaev. Harper & Brothers. 182 pages. $2.50.

The author's distinction between the realm of Caesar and the realm of the Spirit is based on the contrast between the objective knowledge which deals with abstract concepts and spiritual knowledge which apprehends integral Truth or God. Spiritual knowledge is defined in evaluational and existential terms and is concerned with what is beyond the usual meanings of subjectivism and objectivism. Man's spiritual experience is "the only proof of the existence of God." But while Berdyaev says he has good reason for calling himself an existentialist, he prefers to describe his position as an eschatological philosophy since he regards Christianity as primarily a religion of the resurrection. In sharp contrast to some modern existentialists, he affirms the world of freedom and reason revealed in spiritual experience. God is described as Meaning, Truth, Spirit and Freedom, and is not an objective being to whom rational concepts may be applied. Man is set forth as both "the slave of nature" and "nature's king." His central place in the universe is determined by spirit.

This volume contains penetrating analyses of technics, socialism, authority and the relations of ends and means. The author's criticism of collectivism in contrast to community seems especially discerning. He describes collectivism as anti-personal while community is personalistic and represents communion. The contradictions in Marxism are set forth with devastating clarity and insight. The greatest of these contradictions is the Marxian acceptance of the reasonable and teleological nature of the historical process while holding to a materialistic understanding of history. The author sees Marxism as "a secularized form of the idea of predestination" and as a "Messianic faith." The last chapters deal with nationalism, the eternal man, the tragedy of human existence and utopia. Tragedy can be overcome only by Christian faith in the resurrection. Utopias are always totalitarian and "only the Kingdom of God, the realm of Spirit, can be perfect and harmonious, not the realm of Caesar. Such a perfect realm is conceivable only eschatologically."

This volume was the last to be written by Berdyaev, although apparently an earlier manuscript is still awaiting publication. As the translator admits, the book was written in a staccato style and the author has a tendency to invent words which are almost impossible of translation into English. Nevertheless, this work constitutes a thought-provoking and prophetic contribution to the Christian criticism of Marxism, as well as briefly setting forth the essentials of Berdyaev's existentialism.

J. C. P.

Other

The Christian Society by Stephen Neill. Harper & Brothers. 350 pages. $3.50.

This interesting volume is the latest in the Library of Constructive Theology series under the general editorship of Dr. W. R. Matthews, Dean of St. Paul's Cathedral, London.

Bishop Neill, the author, is co-director of the study department of the World Council of Churches. He was formerly a bishop in India, and is assistant to the Archbishop of Canterbury.

This is a one-volume history of the Christian society from the time of Christ until the present day. Approximately the first half of the book deals with an interpretation of the history of the Christian church up to the modern period. Jesus established a society where there was a supreme respect for human personality, and demanded that those who gave themselves to the service of the new society should do so without reservations. He knew his society must be in irreconcilable opposition to all societies organized on other foundations. The expansion of this so-

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The last half of this book is interesting because the author spent twenty years as a missionary in India. His chapters on "A Late Beginning," which refers to the lateness in time of the modern Protestant missionary movement, "Faith and the Great Religions," "The Gospel and Primitive Peoples," and "The Growth of Indigenous Churches," are most interesting because they are written by a man who has had first-hand experience in the Orient with Christianity as it comes into contact with a more primitive culture.

The author has a chapter on "The Disintegration of the West" in which he accepts the common hypothesis of today, that the Western World is disintegrating. The author feels that with the exception of North America, capitalism has run its course. Only the future will tell us whether the people who believe in this hypothesis are right or wrong.

H. W. H.

Tom-Toms

10,000 Tom-Toms by Jens Larsen. Muhlenberg Press. 272 pages. $3.50.

This is, first of all, an exciting novel. Its locale is in Liberia, and it concerns such interesting and mysterious matters as the Devil Bush (the initiation ceremonies of the natives) and of the Human Leopard Society. Both of these are based on authentic information secured by Jens Larsen while he served as missionary in Liberia twenty-five years ago. It is the kind of book which one does not lay down but reads through at one sitting.

It is also a true story. As already indicated, the author is no stranger to the jungle about which he writes. He and his wife served five years in that country before returning to the United States because of ill health. Their child was the first white child to be born in the Liberian jungle and died there. Jens Larsen learned the secrets of the Devil Bush from his native Christian interpreter. These mysteries were revealed to him only upon his promise that they would never be discussed as long as the interpreter lived, for fear that he might be murdered for divulging them. That is why this book could not have been written until the author learned of the native's death. The book, therefore, gives an authentic picture of jungle life.

It is also an effective missionary novel. It does not argue the cause of missions but presents a story which enables the need and the results to become visible even to the dullest observer. It is the more effective because it does not point the moral. In it, as in every well-written story, the moral is apparent without pointing. Adolescents and older people will really enjoy *10,000 Tom-Toms.*

J. S.

First Methodist Church

(From page 8)

school and college groups, together with a social hall equipped with a kitchenette, makes possible a most complete program for all youth activities. Spacious adult classrooms, together with superintendents of Sunday school offices are provided on the second floor.

The Intermediate and Senior Departments on the third floor level of the educational unit, each with large assembly hall and classrooms off of same, make possible a most complete program for these departments. Ample toilet facilities, storage space, etc., are well provided for on each floor.

The sanctuary unit in the corner of the group on Fourth and Lead has a seating capacity of 823. The sanctuary, in the shape of a cross with its transepts and arched side aisle treatment, makes for a most inviting place of worship. A choir with capacity of forty, together with a rehearsal room and robing rooms, and a pastor's study with outside entrance to same from Fourth Street complete the appointments of the first floor. The main vestibule, spacious in size, makes it possible for the worshipers to enjoy a fellowship after each service. There are two most acceptable coat rooms opening off of same and also two additional entrances from side entrances. Two stairways lead over to the balcony.

A chapel, with a seating capacity of eighty, is provided for, and is so located in the master grouping that it makes a lovely contribution in exterior appearance, and next to that of the sanctuary proper. A pastor's study, with library off of same, and assistant pastor's study and church offices are located on the corner of Third and Lead, very accessible to those looking for the church offices, etc. Also on the second floor is a ladies' parlor, with kitchenette service, and a Sunday school library.

A most unusual recreational unit with entrances from two streets provides accommodations for 400 seating at tables. This recreational unit, together with dressing rooms, has a large stage. Programs of many phases of church activities, both recreational and educational, will be possible with provisions so well provided. A most modern kitchen is conveniently located adjoining the recreational unit. Storage for tables, chairs, etc., has been well worked out, making for a most complete operation in many church activities.

The custodian of the building has a home or housing unit, all as a part of the building. This unit, with living room, dining room, kitchen, two bedrooms, and bath, and even a garage in connection with same, will make a complete living quarters for the custodian, and his service in connection with the protection, etc., of the property.

The building, one city block in length and one-half a block in depth, is all under one roof, and circulation is so provided to get from one department to another, it will not be necessary to go out of doors.

The building, facing north and in the shape of a U, has a drive-in court, and the entrance to the educational unit is featured with a tower. This court, when landscaped, with entrances to educational unit, chapel, and sanctuary will be very imposing.

The design of the building is Spanish Mission. It was desired to have the exterior appearance of the building to be that of stucco, and the architect, in the selection of a brick that will across the street give very much the same effect as stucco, does not only achieve this effect but makes possible a building with the lasting advantages that is enjoyed in the use of brick.

A tile roof of Spanish Tile in warm browns and reds is the crowning feature of the exterior.

The interiors of the educational unit are finished in lovely Spanish Tile floors and walls in pastel shades of color.

The interior of the sanctuary has the chasteness of purity and simplicity so typical of mission architecture. Its walls of panelled mahogany and its ceiling of open dignified Spanish wood truss work, of California redwood; finished in a coffee brown, and the ceiling effect overhead of rich blues, all make for a most beautiful setting and an acceptable place of worship. Dignity and charm truly are felt in the whole interior.

The sanctuary will be summer and winter air conditioned.

Factory Vacation

(From page 61)

ance of putting business into religion. Good methods are a "must" in industry, and they should be a "must" in conducting the world's greatest business.

In both factories, correspondence was read and answered immediately and was not allowed to accumulate from day to day. A careful file was kept of letters, orders, transactions, etc. In the wire factory, the specifications were neatly filed away so that we could find immediately the particular "spec" we

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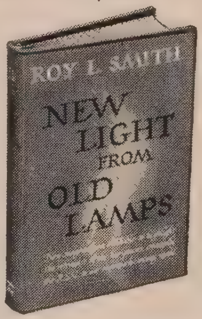

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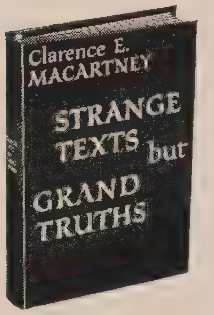

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needed. A record of each sample was kept, its measurements, its weight, its tensile strength, the date it was tested and by whom the test was made.

These are only a few illustrations of the many ways that things are done "decently and in order" in the factory.

Out of this factory experience I constructed what I called my "church log," where at the close of each day I can enter the calls, the meetings, weddings, funerals, and activities of that day for future reference.

Industry Teaches the Facts of Life

3. In the factory one is confronted by both the degradation and the grandeur of human nature. There is drinking and swearing and lying and cheating. There is the sex problem as men and women, working at their machines, come in close proximity day after day. Confidences are exchanged, reserves are broken down, and intimacies grow which lead to divorces and broken homes.

Our secular society, with its emphasis on material things, tends to make people greedy and dishonest. It leads to the manipulation of the labor market which creates an oversupply of labor so that management has the bargaining advantage. The desire for a few extra dollars in the pay envelope develops the time clock artist who knows how to "punch in" and how to "punch out" so that he gets the maximum number of hours.

Alcohol an Evil

The evils of alcohol are very apparent. The canning industry is seasonal and attracts many migrants. Some 6,000 migrant farm workers enter the state of Illinois each year, and many of them work in the canning factories. Some of them are alcoholics, who work a few days and earn enough to buy liquor and satisfy their appetite for drink.

One of the most depressing experiences I had was the day following pay day, when a young man who had been friendly, steady, honest and dependable while he was sober, "fell off the wagon," took his money to a tavern and spent it on drink. A few days later he showed up penniless, with a shamed face, and with profuse apologies for his "weakness."

But there were also examples of human grandeur. One woman who came to the factory quite frequently to walk home with her husband at the close of the day's work said: "Bill was an orphan. His early years were spent in a home where there was constant quarrelling and he ran away when he was twelve. He has been kicked around all his life, and when we were married I vowed I would make a home for him in which there was peace and quiet, with no bickering and no quarrelling. He has a temper and I have a temper but we seldom ever quarrel." Bill understood what his wife was doing for him; he appreciated it and their devotion to each other was idyllic.

There was the "Rattler," who talked incessantly, whose working vocabulary of English swear words was tremendous, nor did he hesitate to use it. The first recollection I have of the "Rattler" was when the personnel man caught him punching the time clock in a dishonest manner. The air was "blue" with obscene language and swear words. When he heard that the new timekeeper was a minister, he stopped swearing and drinking and was scrupulously honest about punching the time clock. He wore better clothes, cleaned himself up, improved his appearance and was promoted to a more responsible job. Recently he appeared at the parsonage with a nephew, a fine young man, to make arrangements for the latter's marriage.

In the factory you get an insight into the courage of the laboring man, and you see his scorn for weakness. It is said that when Wendell Phillips went out to make an anti-slavery talk, his wife's parting words were: "Wendell, don't shilly-shally." One wonders what patience the working man has with a minister who does not have the courage of his convictions, who shilly-shallies to maintain popularity.

Working by the side of your fellow man you develop a friendship and understanding which cannot be attained in the minister-church member relationship. These men and women may never join your church, they may never attend its services, but they will remember you as a co-worker and when they want to get married, or to talk over a problem, or to seek comfort in time of grief, they will find their way to your door.

Church Members Best Workmen

There is a relationship between religious training and the quality and integrity of workmanship. The workers who are members of the church are more careful about punching the time clock honestly. They give full time and do not loiter in the washroom in an effort to get an extra half hour from the company. They do not lose valuable man hours because of intoxication.

Years ago, Macauley wrote: "The measure of man's real character is what he would do if he knew he would never be found out." That is the standard of a Christian laborer, and he does his job well regardless of whether the foreman is standing over him or not. There is a definite relationship between good workmanship and Christian training. The people with best morals are church people—even in the factory, and management is cognizant of this fact for recent surveys show that churches are considered by employers as an excellent source for finding new personnel.

Not Far From the Kingdom?

4. In the factory I learned how far we are from the Kingdom of God in our economic life. An article in Fortune Magazine a year ago told about American business inviting 2750 professional people and labor leaders from other countries to visit our industries. It quoted some of the comments of these visitors about the "spirit of teamwork" which prevails in our country, the relation between labor and management they said is a "sense of camaraderie based on mutual respect."

I have just returned from visiting such a factory, where the president of the company showed me around with pride, and where he greeted the workers with a "Hello Bill" or "Hello Martin" and they responded with a "Good morning, Walter."

While occasionally examples of cooperation may be found, and the number is increasing, the relationship of labor to capital is more on the Marxian level of struggle than the Christian ethic of understanding and cooperation. Greed appears not to have been supplanted by the ideal of service and brotherly love, either by labor or capital.

There are still traces of imperialism in our economic system. The best illustration of this is when the word is whispered around that the "Big Boss" from Chicago or New York is coming to visit the factory. Ordinary operations are curtailed or suspended to clean house, and when the president appears with his retinue it is as though a king were passing by.

There is respect for the clergy and for organized religion but there is no great understanding of the ethical teachings of Christianity. Behavior patterns are far below the level of Christian specifications.

Some Commandments

5. There are certain standards a minister should set up and adhere to if he works in the factory: he should not allow plant time to encroach on church time, or interfere with church work; he should not permit his calling or the respect men have for it to be used either by industry or labor to hide nefarious practices; he should not accept a job which will deprive a laboring man of his living; and, finally, he should be friendly, but should not stoop to the pettiness, the cheap jokes, and the low grade conversation which are often a part of factory life. The working man has respect for the minister, and the clergyman should not lessen it by compromising his ideals.

(Turn to page 87)

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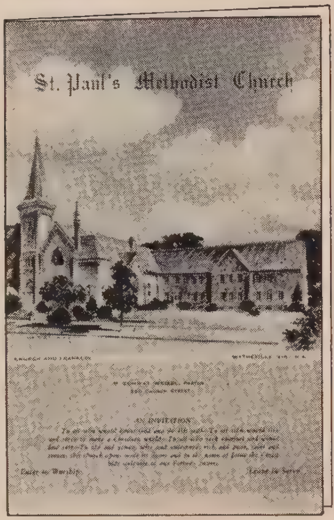

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DON'T MINIMIZE THE FIRE HAZARD

Churches Are Burning!

RARELY does a day of worship pass without bringing some pointed mention from the pulpit concerning those vacant pews down front and the chronic tendency of numerous otherwise good, church-loving people to stay at home on Sunday.

And many and varied are the presumably valid excuses which the dismayed pastor hears from apologetic members of his congregation as he encounters them during the week on his appointed rounds.

In summer:

"The weather! Whew! (Mopping brow.) This brutal heat. It's killing. And you must admit, doctor, our church is like a fiery furnace . . ."

In winter:

"Frankly, we were all ready to come to church last Sunday and bring the children. But, you know our church isn't very warm. (Shivering, hunching shoulders.) In this kind of weather. And with all the cold and sickness going around. Well . . ."

Now most of these people are being perfectly honest with their pastor. And they know that in this day and time there is no need for the church to be unbearably hot when the mercury sizzles up in July and August, or too frosty and drafty for comfort—and health—when winter winds blow.

They know this, most of them, because they have discovered the secret of year-round temperature comfort in their homes. This they have achieved by modern means of insulation—which not only assures inside coolness in summer and warmth in winter, but effects fuel savings as high as 50 per cent during the heating season.

Reduction in fuel costs is an economy any church would welcome. Yet complete and proper insulation of the church may well mean a more dramatic and vital economy—the protection of church property and even human life from that arch enemy, Fire.

Because churches ARE burning . . .

The toll over the years has been appallingly high. During the ten-year period, 1938-1947, there were 26,000 church fires in the United States and Canada. Many of these edifices, large and small, were completely destroyed; all of them suffered costly damage.

In America, according to the most recent statistical breakdown, more than one-fourth of all public buildings wrecked or damaged by flames were houses of worship, for they are exceedingly vulnerable to attack by fire.

There are a number of reasons for this high incidence of burned churches —subject to the hazards and ravages of fire whether they are of wood, stone or brick.

The average church requires no heat during most of the week, except on the occasion of some special service or function. Hence, when Sunday comes, forced heat must be induced in the cold building to warm a large interior, with its lofty ceilings.

And it is significant that this superheating must take place on a day when the structure is filled with worshipers.

It is true that no great catastrophes have occurred in American churches, the National Fire Protection Association concedes. But it adds this warning:

"The possibility of panic is present as in other occupancies where large numbers of persons gather. . . . Although (the) life safety record of churches surpasses that of most occupancies, it should be remembered that parishioners are assembled only two out of the 168 hours in each week."

The NFPA analyzed the cause of 300 church fires and determined that defects in heating equipment were responsible for 40 per cent of those of known origin.

The survey stressed the importance of complete and effective insulation and cited several instances where fires have started in heating units and spread rapidly through unprotected walls and ceilings.

Centre Methodist Church, Fairhaven, Massachusetts, was leveled by flames with a loss of $50,000. The NFPA reported:

"A century-old historical church was totally destroyed by a windfanned fire which started under a hot air furnace. The furnace rested on a concrete slab supported by two courses of brick on a two-inch plank timber foundation.

An oil-burner had been installed in the furnace a day before and was in operation at 10:20 Saturday night when the fire was reported at steeple height by a policeman.

Flames appeared to have started in

the wood foundation, burned along the floor for ten feet to the wall, then up through the wall to the cockloft and steeple."

Another case in point from the NFPA:

"A low combustible ceiling in the furnace room (of the Church of Christ, Sturgis, Michigan) ignited from the overheated furnace immediately below. (A temperature of six-below suggests that the furnace had been pushed to the limit since early that day to provide heat for the Sunday services.) When discovered . . . the fire had already reached the attic by way of non-firestopped walls."

The NFPA points out that "structural defects had a marked effect on the amount of destruction" among churches studied and places non-firestopped walls at the head of the list in examples of faulty, or inadequate, construction.

Says the NFPA:

"Walls and ceilings can be stopped off to prevent the spread of fire through hollow spaces. Since so many church fires start in basements it is most important that spaces between wood joists be stopped off at the sill to prevent spread of fire from the basement to the attic through openings in hollow walls.

A blown-in type of non-combustible heat insulating material may furnish effective fire stopping for exterior walls and other concealed places."

A good case for complete insulation in churches is made out by the NFPA. It does not dwell, of course, on the subject of insulation from the standpoint of year-round comfort or as a health guard.

But perhaps one of the most remarkable features of modern insulation which would be of paramount interest to churches is that it may be installed as readily in a building that has been standing for years as in one being newly built.

This miracle of insulating is accomplished by simply and literally blowing mineral wool—rock wool, glass wool, and slag wool—into wall and ceiling spaces.

Churches may realize still another economy if attention is given to correct—and, in some cases, corrective—insulation methods and materials. For they will reduce decorating costs markedly.

For example, dust settles and sticks where hot air carries it to surfaces that are much colder than the surrounding air. Insulation keeps the surfaces of walls and ceilings close to the temperature of the room air—so that excessive heat loss does not occur

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there and invite the settlement of unsightly streaks and splotches of dirt that are both troublesome and expensive to eliminate.

Finally, but by no means less importantly, is the consideration of the congregation's health.

It has been scientifically established that good insulation results in fewer drafts—and the very nature of a church interior is an invitation to drafts.

But when walls, ceilings, floors and the inside air are at the same approximate temperature, there is less agitation and movement of air currents.

Hence, fewer drafts equals fewer colds and an overall lessening of sickness, still another advantage to be derived by churches which employ insulation as a means to comfort, safety, economy—and better attendance on services.

Vacation Exchanges

(From page 60)

change with any congenial denomination. Had a wonderful exchange last year. This is County Seat town, church membership 700, driving distance to many scenic spots of the midwest. East or West supply preferred. **Clarence E. Thiele, Adel, Iowa.**

Wabanaki Lodge Vacancies. There are still openings for ministers to enjoy family camping experience next summer at Wabanaki Lodge in the beautiful White Mountains of New Hampshire. See article in April issue of *Church Management.* **Edward H. Hayes, Russell, Massachusetts.**

Warsaw, Illinois. Trinity Methodist Church, 300 members. Pastor will supply any congenial denomination (church or circuit) two or three Sundays during summer, vicinity of Sault Ste. Marie, Canada. Use of dwelling or modest honorarium. **J. E. VanDyke, Box 408, Warsaw, Illinois.**

United Church minister, thirty-seven, congregation of 1,200, would like use of a minister's home within commuting distance of Columbia University for six weeks (or less) beginning July 1. Would supply pulpit or do reasonable work for exchange. Honoraria or size of pulpit not important. Would like to be near the sea. A fine home, no supply work necessary, is available in Port Credit, just west of Toronto. **Rev. A. C. Forrest, Port Credit, Ontario.**

Fort Worth, Texas. Colored Methodist Episcopal Church of 272 members. Would like to exchange with any congenial denomination in the vicinity of New York City for the last three Sundays in July, or would supply some church for honorarium. Will be accompanied by wife and two children, boy seven and girl fourteen years of age. College graduate and seminary training. **C. P. Raines, 1115 Illinois Street, Fort Worth, Texas.**

First Presbyterian, Chicago Heights. Will exchange with pastor of any congenial denomination in area where fishing and swimming is excellent any two or three Sundays during August. Have 800 members. One service. Hour's drive from Cubs or White Sox ball parks. Lake Michigan, Chicago Loop and other attractions. Golf courses nearby. Manse has television and automatic washer. Five in family. **John R. Wyngarden, 208 Country Club Road, Chicago Heights, Illinois.**

Spartanburg, South Carolina. Presbyterian church, 750 members. In the heart of vacation land; sixty miles from Asheville, North Carolina, and the Great Smokies. Three in family. Would consider exchange in New York City or Key West, Florida, for a few weeks in late July or August. **Clyde Foushee, Church and College, Spartanburg, South Carolina.**

Nassau, Bahamas. St. Andrew's Kirk (Church of Scotland). Would offer modern manse in this delightful vacation resort to minister for Sunday services months of July and August. Willing also to consider an exchange of pulpit and manse. **Rev. Edward Bragg, St. Andrew's Manse, Nassau, Bahamas.**

Will Supply. Presbyterian minister desires to supply in any congenial denomination the last four Sundays of August and the first Sunday in September for use of manse. Would prefer the New England or Eastern States. I am serving a church of 300 members, am thirty-two years of age, and will be accompanied by my wife and two children. **Robert A. MacAskill, 612 South Main Street, Athens, Pennsylvania.**

North Bend, Wisconsin. Manse exchange desired for July or August with any congenial denomination. Prefer New England States but other offers open. Scenic surroundings, driving distance of Twin Cities, Dells. Pulpit exchange optional. **Rev. Robert L. Thaden, North Bend, Wisconsin.**

Suffolk, Virginia. Methodist church, 1,000 members. In the heart of the Historic Tidewater Section of Virginia. Desires exchange of pulpit and parsonage for the month of August. **Richard H. Forrester, Main Street Methodist Church, Box 655, Suffolk, Virginia.**

Mount Airy, North Carolina. Methodist. Will exchange with any congenial denomination in July or part of July and part of August. Family of four: boy, twenty, and girl, seventeen. Our church has 850 members in a town of 8,500. Situated in the foothills of the famous Blue Ridge Mountains. Wonderful scenery and spots of interest. One service per week. No pastoral duties. Honorarium exchanged if desired. Four-bedroom parsonage. References exchanged. Prefer coast of Virginia; Louisville, Kentucky; New England o Canada. Others invited. **A. C. Waggoner, 145 Franklin Street, Moun Airy, North Carolina.**

Will Supply. Baptist minister wil spend vacation attending summe school in New York City. He will b available for pulpit supply in the are July 19 and 26. **Willard Ballard, 20 East Third Street, Flora, Illinois.**

Portville, New York. Methodist Will exchange with any congenial denomination in Wisconsin, Norther

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(Turn to page 89)

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New Power for Your Slide Projector

(From page 18)

slides, you will find projection more convenient if you transcribe your musical records to tape or wire. With certain recorders you can also "dub in" your voice and thus build up your own "sound strip" to accompany the slide series.

The use of tape or wire recorded narration will open up several new possibilities for your slide projector. Pastors and church visitors who minister to sick and shut-in members by bringing them recordings of church services could make an even more impressive contribution if they would show color slides of the church building, organist, choir, pastor, sanctuary, worshipers, etc., at the same time. When in the home of an aged or shut-in parishioner, why not take two or three flash pictures, and also make a tape recording of a brief conversation with the person? A number of these, when projected along with the recorded voices, could make an interesting and much appreciated feature at some family night meeting at the church. Such photos with accompanying recordings of church officers, teachers, key laymen and women, etc., would take on almost priceless value as the years go by.

As young people go off to college or go into military service the pastor or student-counselor should get a couple of color pictures of each person. These, along with two or three minutes of recorded conversation would make another much-appreciated program. Similarly an audio-visual program could be built up of scenes, services, and conversations at summer camp or youth assembly. Shown the following spring, these could well become one of the most effective recruiting tools a religious leader could find when trying to get youth to sign up for summer activities.

Do you own a two by two inch slide projector? Then you have an almost invaluable tool for enriching your religious ministry and making it more effective. If you are fortunate enough to own a tape recorder also, then you are doubly blessed. Give the matter a little thought; spend some time, money, and energy; and you will soon be developing new and undreamed of resources at your disposal. Take good care of your equipment, but remember that a projector in its case is power going to waste. And a recorder without a projector at its side is a tool giving only 50 per cent of the service it can render for Christ!

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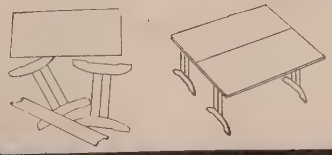

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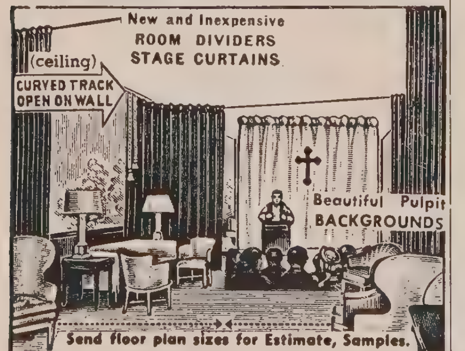

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Editor, *Church Management:*

I should like to state my feelings after reading the article entitled "New Program for American Protestants." In our church at East Ann Arbor we have always conducted two services on Sunday, but why two morning services and not an evening service? Can we feed the flock and evangelize the sinner with the same sermon. I think it would be a little difficult. Does our Sabbath end with the Sunday morning service? It is my opinion that the Sunday night services should be revived in Protestant churches. Let us devote all of Sunday to the preaching of the Word.

Matthew Harden,
East Ann Arbor, Michigan

MORE VARIETY NEEDED

Editor, *Church Management:*

I have enjoyed and profited much from this last year's issues. Allow me however, to make one suggestion. In agreement with several others who wrote you about your articles to the effect that you gave too much space on church building and not enough on general materials for use by those of us who are not concerned with church building at present. I mean simply that I would like to see more articles on general matters of a parish such as pastoral work, psychology, counselling, liturgy and sermons. Not that your material has been of little value about church building. It was very good and will be useful if and when we plan to build an addition to our church which we need in the near future.

Let me suggest then that you give more space on matters that concern the average minister and his church. I read very little about church schools, educational matters, counselling and youth work. I know of course that you are limited as to time and space.

I commend you for your recent editorial on church altars and liturgy. Give us more. I also have been helped by articles from clergymen in other countries. Give us more of these. I am of the opinion that we do not need more organizations, more clubs in the church at home and the church national. We need a clear voice for the Church and its message to a rather material world. I wish you every success and greater blessings.

David T. Agnew,
Liberty, Missouri

THIRTY-TWO YEARS OF TWO SERVICES

Editor, *Church Management:*

With great interest I read the article in the March issue of *Church Management* on "The Second Service Gains Ground. Pastor Frank Fitt states that a church in Ohio leads with having two services on a Sunday morning for the last twelve years.

May I call your attention to the fact that Pilgrim Lutheran Church, Fair and West Florissant Avenues, St. Louis, Mo., has been having two morning services since 1921, which means for thirty-two years. I believe Pilgrim is the first church that ever attempted to conduct two morning services on Sundays. Without interruption we have continued this through the years and find it very satisfactory to the membership.

Alfred Doerffler,
St. Louis, Missouri

D.P. PASTOR SEEKS VACATION

Editor, *Church Management:*

I would like to tell you how much I enjoyed the March issue of your excellent magazine. It was given to me by one of the ministers of Fergus Falls, Minnesota, who subscribes to it. Believe me, it is the best magazine for ministers I have ever seen.

And now, I would like to come to you with a problem which I have had on my heart for quite a long time. Perhaps you will be able to help me.

I am a former Lutheran pastor from Latvia, now under the Russian occupation. When Latvia was first occupied by Russia in 1940, my church was closed and turned into a theatre. Many of our people were arrested, imprisoned, murdered, or deported to Siberia. For months we had to hide in the forest. Then the Germans came and the Russians were driven out. The conditions of life did not become better. In 1944 the Russians came back. Like many of our countrymen, we, my family and I, were forced to leave our country, home and dear ones, to escape the Russian tyranny. Eventually we arrived in Germany, where we were put in a slave labor camp. In 1945 we were liberated by the U. S. Army and placed in a DP camp. A few years ago we arrived in this country as displaced persons.

At present I am working as a pastor here in Dalton, serving four small Lutheran congregations. Since I left my church in Latvia I have never had a real vacation. My present charge cannot pay me the regular pastor's salary and as I have a family of four, we have never been able to save anything for that purpose. I would not think of taking any vacation for myself, but I am concerned for my wife and children.

I have been praying to God to open the way for us to have a short vacation in Colorado (we would like to visit several Latvian DP families there, who were together with us in the same DP camp in Germany) or any other place, He would like us to go. At the same time we would like to see also more of our new country, which we like so much. How thankful we are to God that we have been given the opportunity to make this country our new home.

I wonder if any of your readers-ministers would be willing to arrange a number of meetings for me during the month of July. We, my family and I, would be glad to sing, play and tell about our experiences. The free-will offerings would help us to pay for our trip. Otherwise, we have to stay here for another busy summer here.

Please, forgive me for writing you, but I felt you, who have been interested in helping ministers may find some way how I could take out my family for a week or two, for our first, real vacation in this country. I will be glad to supply the pulpit on several nights during July on our way to Colorado or any other place the Lord may open for us.

Rudolfs Krafts,
Zion Lutheran Free Church,
Dalton, Minnesota

APPRECIATED EASTER MATERIAL

Editor, *Church Management:*

May I express my deep appreciation for your March, 1953 issue with its fine suggestions for Lenten and Easter programs and services. Especially fine was the Meditation for Holy Thursday by Rev. Nicholas Titus. We made use of it at the first Holy Thursday Communion Service in the history of our church. Many very fine and encouraging comments were made following the service. The congregation had a worship experience they will long remember. Many thanks to *Church Management* and to Rev. Mr. Titus.

Frank K. McDowell,
Fredonia, Kansas

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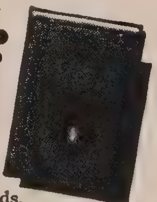

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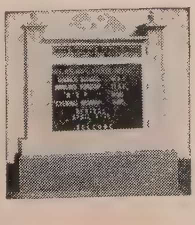

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SHOULD YOUR WIFE GO TO SCHOOL?

Courses for Ministers' Wives

by Graham R. Hodges*

THE other day I read the saddest news for the church. It seems that Boston University School of Theology is opening courses for ministers' wives — to acquaint them with their jobs and their husbands.

The announcement wasn't very specific. It didn't say that the courses would teach the pastor's frau just when to speak up and break a deadlock in the women's society or whether she should attend movies Sunday night or not. From my reading of the press notice I believe they will give these young ladies a sprinkling, if not immersion, in theology, religious education, and church administration. Perhaps when they are through they will know Barth from Beethoven and a flannelgraph from a film strip.

Without casting any discredit on the motives of B. U. I would like to cast a ten gallon bucket of ice water on the whole idea and also hope and pray that the scheme does not spread to other seminaries. While it is true that being a minister's wife is a calling in itself, why aid and abet the already natural tendency of lay people to "let the minister's wife do it?" Teamwork, yes. But let's get more than two on the team!

"What a wonderful woman Mrs. Jones is! Such a help to her husband! She plays the piano in Sunday school and teaches a class. She leads the choir beautifully and has a lovely soprano solo voice. She makes an excellent president of the women's society, runs the baked goods sale and is a splendid Bible teacher on Wednesday nights. They say she took courses with him in seminary. Wonderful woman! When they leave we are going to try to get another just like her!"

I believe that any intelligent woman genuinely interested in the church and who is a good enough Christian to be chosen by a minister as his wife can pick up the essentials along the way. Furthermore, if she is to err on the side of ignorance and inability or of knowledge and competence, it might be better for the church her husband is serving that she not be able to fill in the breach whenever he or the lay folk fail.

We ministers need to have wives who can contribute viewpoints and ideas other than those we learned in seminary. True, if we were serving the pigmies in the African rain forests we could well use a wife who could teach catechism, play the portable organ, and flourish a wicked hypodermic needle. But we are serving in the United States, where almost every community is full of people able to take on church jobs. Speaking only for myself, far more than I need a wife who can juggle six balls while waltzing, I need to know how to select, inspire, enlist, and administer lay leadership. "That's my weakness now."

But, if seminaries persist in giving instruction to ministers' wives I would like to suggest a few courses:

First: "A Course for Exterior Decorating of the Minister's Wife." This course would include knowing how to take two goose feathers, a piece of black lace, and a square of red felt and concoct a hat that would make Lilly Dache sleepless with envy. This course would also tell the lady how to take donated clothing and yard goods and emerge in the most pert, stunning garments in church.

Another course: "Interior Decorating of Parsonages." How to take any parsonage, and for fifty dollars, two orange crates, and five buckets of Kem-Tone dress it up so that *Better Homes and Gardens* would clamor for a photograph.

Another: "Sermon Criticism." How to find flaws and weaknesses in sermons and to make suggestions so tactfully and constructively that the old man will grow in wisdom and stature and not sink into the dismal swamp of pre-cooked sermons.

Another: "How to Stay Human." This course would require a faculty of Groucho Marx, Fred Allen, Andrew Vishinsky, and Ralph Bunche to give the proper balance of jauntiness, disrespect, quick repartee, and patience under difficulties.

If B. U. or any other seminary wants to give courses along these lines, fine. But let's don't go too far with that Yankee custom of getting two for the price of one. Leave the one-cent sales to the drug stores!

---

*Minister, First Congregational Church, Ticonderoga, New York.

Factory Vacation

(From page 77)

The Greatest Revelation

6. The great realization that came to me as a result of my experience in industry was that of the dignity and greatness of my own profession. While a minister works more than eight hours a day, the distribution of that time is his. He is not required to punch a time clock morning, noon and night, and he is not watched by a foreman or a timekeeper. He is trusted.

The monotony of a daily routine is broken by a "change of pace" as he turns from one type of work to another. He is preacher, teacher, executive, counsellor, educator, pastor, etc., all rolled together in a blend that is the parish minister.

Instead of the ear-splitting noises of the factory, the din of clanging machinery, the shoddy conversation, the minister lives in a clean, quiet atmosphere of great thoughts and in the companionship of the great spirits of all ages.

Instead of manufacturing copper or steel he is molding character. He deals with personalities and their potentialities. If a product made in the factory does not meet specifications, it is "rejected." If a person does not measure up to Christian specifications he can be "redeemed." If samples of ore are important, how much more valuable are the lives of children, young people and adults entrusted to the minister's guidance. He deals not only with the temporal but with the eternal. As the old saying goes, "Sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."

As the writer looks out the window of his study, he sees that it is snowing. He is glad that he did not have to go down to the factory at 6:45 a.m., that he did not have to shoulder a shovel to dig a ditch, or go into a wet, soggy field to bring in farm machinery, or take a wheelbarrow to haul cement, or label cartons of canned peas.

"The lines have fallen to him in pleasant places," and he is resolved, after his factory experiences, to bring more careful planning, better techniques and a deeper consecration to his "calling."

If one human being is really interested in another, he must have all the characteristics belonging to that interest; he must be true, a good friend; he must feel responsible; he must make himself faithful and trustworthy.

* * *

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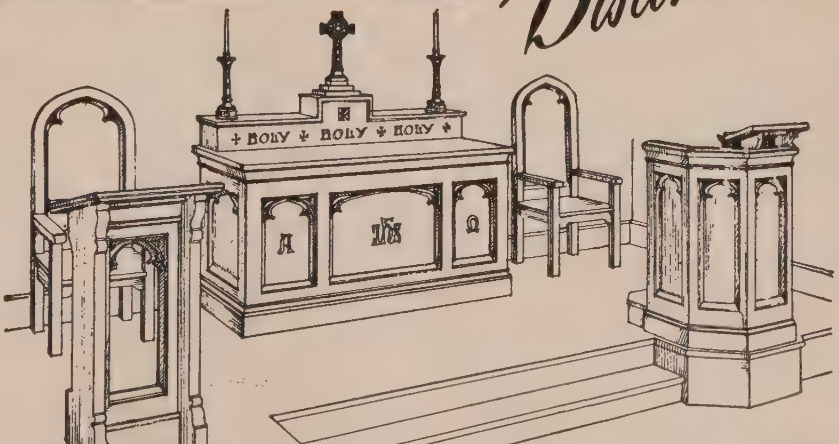

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THREE IS TO GET READY

Preparation Is Essential for Visual Aids

*by William S. Hockman**

PREPARING to use a visual aid involves at least five things: getting yourself ready; getting your materials ready; getting your equipment ready; getting the room ready; and, getting the group ready.

Get Yourself Ready

Here is where many audio-visual programs fail. The user gets all the things ready, but neglects to get ready the very core and cutting-edge of every learning situation — the personality in charge. Persons teach, and persons learn, and visual aids, like all other aids, can help persons teach so other persons learn more and better.

In getting yourself ready you must think of your purpose. You must get your mind clear on what you want to cause to happen. Unless you can do this, you're not ready. It's like selling. That can't be done until someone buys. To sell you must know your product, and know it well. To teach you must know what you want another to learn.

You must go one step further—you must decide just what specific thing you want someone to learn. This gets you down to an objective for the session. Here is where you think it out to details. Are you to give an impression, teach specific facts, start thinking along a certain line, question an attitude or way of acting, or challenge a prejudice or bias? You must ask yourself such questions. It will get you down from generalities to concrete things. If you can say just what you want your class to learn, to feel, to think, to appreciate or understand, then you are getting ready to use a visual aid.

I like to go one step further—think of the group and break it up into individuals, if possible. I try to think of the ways they will react. John has a tendency to convert everything to his own amusement. Am I ready for him? Mary wants to argue. Ted wants to get at the "whys." Bill talks without thinking. Am I ready for them? Until I am, I'm not ready enough.

You are not ready to use a visual aid until you know your material. If all you know is what that film, or filmstrip, or picture says, you are not ready. You must know more than the content of your visual aid. Mostly you will, but it is when you don't that you will fail. Remember, teaching is best done out of the overflow. If your little scoop scrapes the bottom of the bin of your knowledge every time, the students will soon hear a hollow sound! Need more be said?

One more phase to getting ready, so often forgotten by preachers and teachers alike. There must be a turning to God in all this preparation or you'll only be half prepared. Ask him to help you see your objectives clearly. Pray for your group. Ask his blessing on the whole enterprise. And, don't forget to ask God to teach you something too through what you are trying to do.

Get Your Materials Ready

Because there was no thumb tab on the slide, it went in upside down. That created a comic effect, which washed out the attitude of reverence. No reverence; no worship. The whole program lost because the materials were not ready! Don't let it happen to you.

Take everything you are going to use one by one. Get them ready for use. If you will be needing outlines of the program for helpers, get them ready. If you want to put questions on a blackboard, formulate them and put them up. Is the front end of that filmstrip marked with a piece of paper stuck on with scotch tape? If you are to read a script, have you practiced reading it? Is there an eraser and chalk at the blackboard? If you want certain people to ask certain questions, are they ready? Got those hymn numbers written down? That passage in the Bible marked?

If you have done all this, and such other things as your case requires, then you are getting ready to use a visual aid.

Get the Equipment Ready

Someone put the filmstrip projector away when the lamp was still hot and the filament snapped. Too bad for the next user—unless he is one who gets his equipment ready. Readiness here includes inspection. It's a job, but it must be done. It will take longer than you think. A last minute rush may spill over onto your group and you will have excitement, confusion, delay and mild chaos where you should have calm, poise, and order.

After you have all your equipment ready, try a rehearsal. It will show up overlooked and forgotten things. It's this positive control of everything that's the new element for teachers and other leaders. It's what licks them, too. They must think beyond the words which they expect to use to the equipment involved in making, seeing and hearing possible if they are to be ready audio-visually.

Get the Room Ready

Two strong exit lights on either side of the room had been overlooked. The leader's attention was called to them by a "customer." He could not leave, so he asked one of the audience to find the custodian. When found, he came in saying they must remain on — the law said so. What a beginning for a religious service! The room wasn't ready. Was your room completely ready the last time? If it was, you had thought of some of the following:

You put the screen at the right spot. You located the speaker. You got the power and other cords out of the way. You found out about blackout and ventilation. You determined your source of power, and located the light switch. You set up the chairs, getting none too close, too far away, or too far to one side. When you have looked after all these things, and more, you will have the room ready. To keep from overlooking anything in your situation, why not make a check list for yourself?

Getting the "Customers" Ready

We introduce speakers, to make the audience appreciative and ready for what they are about to say. That's one thing we always do. In like manner, but to a greater degree, we must get the group ready when we are using visual aids.

Getting the audience ready is starting movement in their minds in the direction you want the visual aid to take them. If you do this, they will all get started better and more together. It's like running beside and

---

*Director of Religious Education, Lakewood Presbyterian Church, Cleveland, Ohio.

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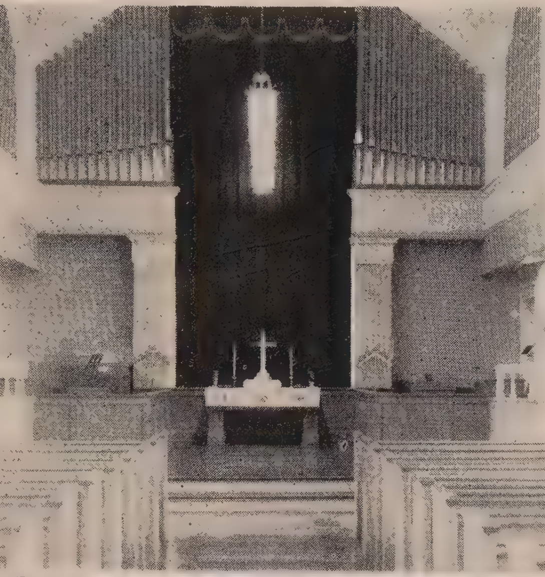

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You must plan this readiness with care. It must be short. It must get the job done. A prayer might do it in one context. A litany might be appropriate in another. A well-selected hymn—sung or read—might do it. A story, incident, or illustration may be what you want. Whatever its form, it must be closely related to your objective. If, after a film you want critical discussion, put some critical questions which will start thinking. If you want beauty appreciated, get the collective mind moving in this direction. If in these and other ways you have planned a method of getting your audience ready to hear and see what you have provided, then you have made another step in your preparation to use a visual aid.

This looks like a lot of work. It is. You will not be ready to use a visual aid until you are willing to do this much work. If unwilling, leave visual aids alone. The right use of visual aids means more, never less work, for the teacher or leader. They can mean more and better results. That we know beyond any doubt.

Some of this work you can get help with—getting the equipment and room ready. The rest is up to you. The wise user of visual materials will check over his entire preparation from "a" to "z," and do it every time.

Vacation Exchange

(From page 81)

Disciple minister, 200 membership in West Virginia's largest city, would exchange with congenial denomination for July. Prefer New England or East coast or Canada. One boy, nine, and wife. Have channel 3 TV. One service Sunday. **N. V. Blankenship, Vinson Memorial Christian Church, 3812 Piedmont Road, Huntington 4, West Virginia.**

Newport, Kentucky. In area of Metropolitan Cincinnati, Ohio. First Presbyterian Church of Newport, Kentucky, is located just across the Ohio River from Cincinnati, Ohio. Many attractions such as National League baseball, summer opera and swimming. Located 100 miles north of Lexington, Kentucky, the heart of the Blue Grass section. Minister offers free use of modern manse and good honorarium for one service a week. Church membership of 300. Located in best residential section of the city. Would like to make exchange with minister of any congenial denomination. No preference as to location. Have had ten years' experience in vacation exchange. Prefer the entire month of August but would consider any other period. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

Baptist minister, thirty-four years of age, will be attending summer school in New York City. Will be available for pulpit supply in any congenial denomination July 19 and 26. **Willard Ballard, 201 East Third Street, Flora, Illinois.**

Community Presbyterian Church of 200 members in a small town on the breezy Ohio River. Caves to explore, fishing, boating, beautiful scenery. Honorarium of $10 per service. Manse has all conveniences, automatic washer, two bedrooms and nursery. Exchange for all or first three weeks in August. Prefer to be near lake or seashore with swimming, and within commuting distance of a city. **Robert W. Richter, Leavenworth, Indiana.**

Will Supply. Evangelical and Reformed minister will supply pulpit of any congenial denomination three Sundays in August, preferably 9, 16 and 23. Pastor of a church with more than 600 members. Prefer Boston or Los Angeles area. Family of four: two sons, fifteen and twelve. Will give references. **Arthur Glenn Crisp, 1314 F Street, Lincoln 2, Nebraska.**

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(Turn to page 94)

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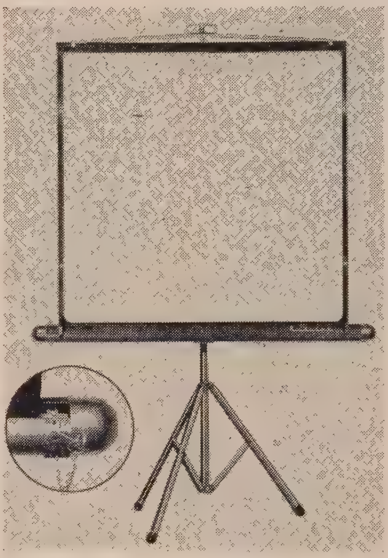

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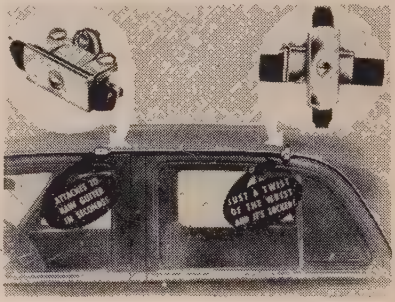
NEW FLOOR MAINTENANCE CATALOG

The American Floor Surfacing Machine Company is offering a new catalog on their DeLuxe maintenance Machine. The circular describes the advantages of the machine and gives detailed information. If your floors are beginning to show the need of resurfacing, here's a chance to find out what a machine can do to save the church maintenance expense. Write for New Product No. 5534.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AID TO ORGAN FUND RAISING

An interesting and helpful new booklet entitled, "49 Tested Plans to Raise a Church Organ Fund" is being offered free by one of the larger organ manufacturers to readers of *Church Management.* A companion booklet, "Are You Wondering About Organs" is also given without cost. For your copies write for New Product No. 4535.

Shepherd of the Night

(From page 65)

in thirty minutes of this kind of activity than he does in a week in the average church. It doesn't hurt him to know that life is teeming with need.

"The Pastor's Study" provides a means by which what is happening in the world may be interpreted for listeners. Recently the attacks on the Revised Standard Version brought a flood of questions about that subject.

Newsweek reported recently that in St. Louis, where "The Pastor's Study" has been heard for more than a year, ministers report that pastoral conferences in their own church studies have risen. Certainly the broadcast suggests an opportunity which many people do not know exists: to talk with a pastor about their personal problems on just about any level.

Third, the program provides a practical means for referring people to agencies in the community which can assist them effectively. Many people have never known of the Legal Aid Society, but knowing of that agency and a person's need for such service, the pastor can often relate the two parties in a helpful way.

The most amazing thing, perhaps, is the eagerness of people to talk about matters that touch on religion. In forty weeks there seldom has been a gap between calls of more than ten seconds, and it takes just ten seconds to dial the number. People report that they have tried to "get in" for several weeks without success. Listeners who do not call report that they have renewed their interest in religious matters by listening to the program.

There are many times when the pastor, if he is honest, wishes he knew a thousand times more than he does. If only one could have "intellectual transfusions" from men like Reinhold Niebuhr, James Moffatt, and Paul Popenoe. But the listeners seem glad to have you just as you are, a shade better informed than they—and friendly.

NATIONAL COUNCIL TO BAR MEETINGS IN DISCRIMINATION AREAS

New York—The General Board of the National Council of Churches has adopted a policy under which the Council will hold national or regional meetings only in places where no racial discrimination is practiced against the delegates.

The policy is set forth in a statement prepared by the executive board of the Council's Division of Christian Life and Work and approved by the General Board.—RNS

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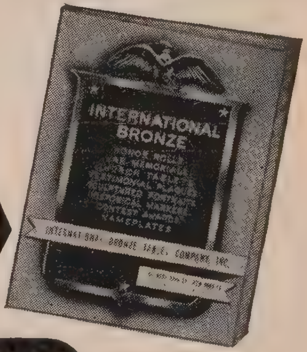

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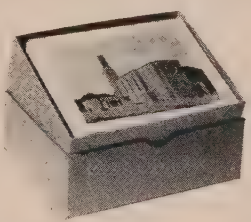

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Your Church Back Home

(The following letter appears in an attractive leaflet distributed by the United Fellowship of Protestants, 122 Maryland Avenue, N.E., Washington 2, D.C. The letter is planned to be sent by local pastors to the boys in the military service. It is an attractive four-page leaflet with a picture of a colonial white church on the front cover. A limited number of these will be made available upon request to the United Fellowship at the address above. While no charge is being made for the folders we suggest that any reader requesting them inclose a small amount to help pay for the printing.)

Dear Johnny,

We miss you these days. I sit here at my desk and wonder where you are and what you were doing when you picked this up. This church of ours is so far away from your station that I expect you think of it as "my church back home." You would think of it the same way if you were away at college or off working somewhere instead of in the Armed Forces. Have you thought much about your relation to the church while you are away? I want to talk to you about your place in the church during the time you are calling it "my church back home."

You and I have been such good friends that I'm certain you won't mind if I bluntly come to the point and ask, "Do you expect to stick with our church? Do you want us to keep on working so that there will be a church here when you come back? Will you be helping us?

While you were growing up in church school or youth fellowship, we have tried to help you understand the Christian way of life. We haven't done it alone because your family and friends have done their full share. But a lot of the ideals and standards which make you the person you are were picked up right here in church. We've been proud of you for the way you have lived those ideals and standards at home.

Now you are away and on your own. I believe you owe it to your church and to yourself to be just as good a Christian away from home as you have been here—just as clean, honest, and decent. These Christian standards are the highest the world knows. In fact, they come from the revealed will of God for man. Don't pack them away in mothballs for some future day. You are likely to need them even more now than you did at home. Don't lower your standards for the sake of popularity or a "good time"; and deal sharply with anybody who tries to talk you out of them. Keep your ideals alive and strong by living up to them. You will find it worth doing for yourself and the nation.

We shall be thinking of you often and praying for you regularly, but already we are beginning to realize how hard it is going to be to keep track of you. Yet, if we fail to get your new address, you may think we have forgotten; while we fret because we don't know where you are. Please don't expect the grapevine to keep us up to date. Drop us a line when you change stations just to let us know what that new address will be. We certainly don't want to lose track of a fellow whom we can never forget!

This relationship between you and our church ought to be two-sided, you know. You will be very much interested in what is happening in the church — the youth fellowship and club meetings and all the doings of "the gang." We promise to do our best to keep you posted. But life will go very much as usual with us. You are the one who will have new experiences and see new things. We'd like very much to share them as far as we can. Write us often, won't you, and tell us all about it. All of us are the kind of folks who find it much easier to answer a letter than just sit down and write one. You are still one of us even if you do have to keep up with the fellowship by mail.

This church of ours has been right on this corner for a lot of years now. It would long since have become a garage or apartment house if folks like you and I hadn't supported it as best they could year after year. You want it here when you come back; it just wouldn't seem right not to be able to go to Morning Worship or get together with the gang when you're home on leave, would it? Then I guess you'll just have to keep right on paying your share to keep it here. There will be a thousand temptations to waste your money. Spend a good part of it on something you want to keep — our church.

Our church is part of a great family of Christian churches. It does not stand alone and never has. Its first and final loyalty is to Christ even though we are proud to be a part of our great denomination. You have known our small part of the fellowship of the followers of Christ. This is your great chance to know more of it. The chaplain, who serves all his men regardless of their faith, will lead you in worship with men of many creeds and differing backgrounds. There will be new hymns and ways of doing things that seem strange to you. Remember that ours is not the only way and that it would seem strange to others. Learn to appreciate these other parts of our great Christian heritage. Welcome opportunities to know more of your fellow Christians.

Your best way to understand this

Judicial Control Over Church Affairs

by Arthur L. H. Street

OF general interest to Protestant churchmen, and particularly Baptists, is a decision lately rendered by the California Supreme Court in the case of Providence Baptist Church of San Francisco v. Superior Court for San Francisco, 251 Pac. 2d 10. It concerned the right of defendant court to exercise jurisdiction over a controversy involving the validity of church proceedings to dismiss plaintiff's pastor and to require him to turn over church records, etc. The Supreme Court defined the power of courts to interfere in ecclesiastical matters and decided that the San Francisco court had jurisdiction to determine the regularity of the proceedings.

Incidentally important were the facts that the plaintiff is a corporation and that the church membership is self-governing and its proceedings are not reviewable by any higher ecclesiastical tribunal.

Condensed, the principal conclusions reached by the Supreme Court, in line with what courts have previously decided, are as follows:

Where civil or property rights are involved in a church controversy, a court is not deprived of jurisdiction merely because some ecclesiastical matters incidentally may be involved.

Right to serve as pastor is a matter justifiable by the courts, because it involves right to receive the emoluments of the office.

Insofar as church property is concerned, the corporation, through its directors, can require the pastor to account by legal proceedings.

"Although there are cases seemingly to the contrary, * * * it has been held that where a religious society has no tribunal but the congregation, a court may determine whether the meeting at which a pastor was removed was properly conducted according to the usage, contracts and rules of the society, or according to pertinent principles of law where civil and property rights, such as the emoluments of the position are involved, and that in so doing the court is not interfering with any ecclesiastical function.

"Generally a court will decide whether a meeting was properly called or conducted when civil or property rights are involved. Trott v. Lambeth, Mo. App., 195 S. W. 2d 524. * * *

"If the problem was whether the pastor was preaching a theology contrary to the denominational doctrine or conducting religious services in a manner out of harmony with the ritual of the church, it would clearly not be within the province of a court to interfere, and the controversy would have to be settled by the church tribunals. But where, as here, the question presented is whether the property and funds of the church are being handled in accordance with the by-laws and rules of the church corporation or such by-laws and rules are being properly observed by the governing body of the church, those aggrieved may seek redress through court action."

---

larger Christian view is to join with others in your unit in a UNITED FELLOWSHIP group. This program for youth of any church and those of no church, is sponsored by most of the major Protestant denominations. By working in it you will come to know young people of many churches, and will discuss their practices and beliefs. You will even learn more about your own church. There will be a new unity in the work and worship. I am not afraid that it will endanger your faith. Rather, I am certain that you will come back to our church a stronger Christian—more firm in faith, more active in witness, and inspired with a new vision of the glory of the Christian church and its importance to our world.

We'll be praying for you as we wait for your return. It is good to know that you will be praying for us.

May God bless you, John.

Your Pastor

MENUS INCLUDE BLESSING

When local priests, ministers, and rabbis in Mamaroneck, New York, met to plan the three forms of grace before meals to be printed on restaurant menus throughout the town, Arnold A. Fenton, rector of St. Thomas' Episcopal Church, was asked to contribute the Protestant prayer. He chose a traditional grace which is familiar to countless Episcopalians and other Protestants throughout the English-speaking world.

"Bless, O Lord, this food to our use, and us to Thy service, and make us mindful of the needs of others. In Jesus' Name. Amen."

From now on, this grace, together with another contributed by a Roman Catholic priest and one written by a rabbi, will appear on Mamaroneck's restaurant menus. Other towns are also becoming interested in the project.

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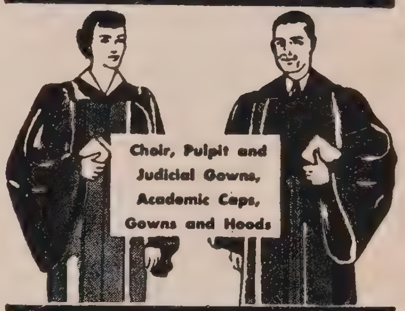

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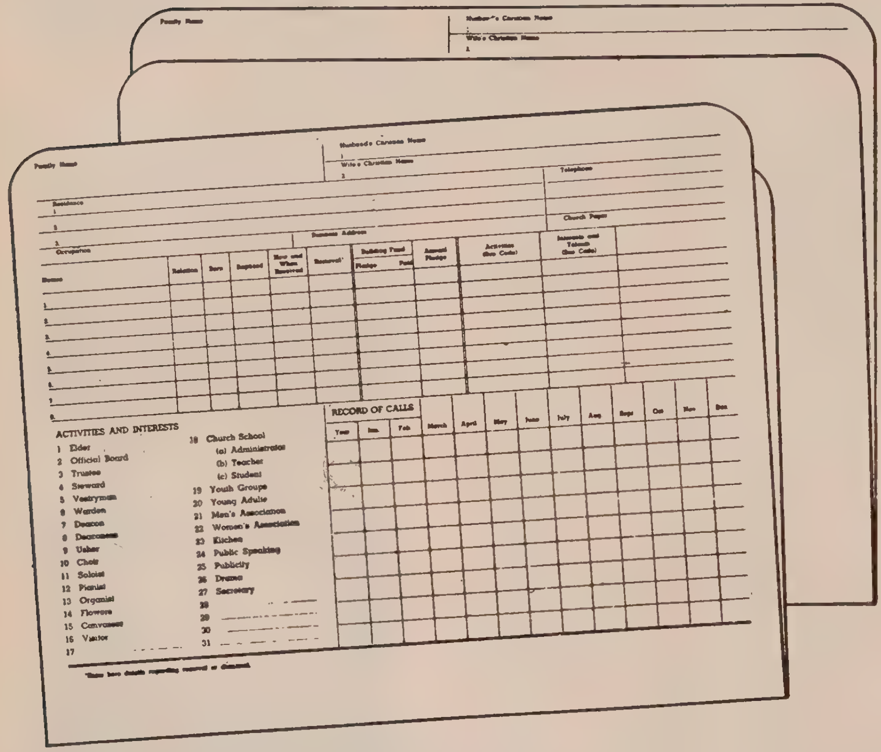
Family Name
Husband's Christian Name
Wife's Christian Name
Telephone
Residence
Church Paper
Business Address
Occupation
Names
Relation
Born
Baptized
How and When Received
Removal
Building Fund
Pledge
Paid
Annual Pledge
Activities (See Code)
Interests and Talents (See Code)
RECORD OF CALLS
Year
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Feb.
March
April
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June
July
Aug.
Sept.
Oct.
Nov.
Dec.
ACTIVITIES AND INTERESTS
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2 Official Board
3 Trustee
4 Steward
5 Vestryman
6 Warden
7 Deacon
8 Deaconess
9 Usher
10 Choir
11 Soloist
12 Pianist
13 Organist
14 Flowers
15 Canvasser
16 Visitor
17
18 Church School
(a) Administration
(b) Teacher
(c) Student
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3. Records pastoral calls
4. Provides a folder for supplementary family information, confidential counseling material, etc.
5. Flexible for churches of various sizes

PRICE—6½ CENTS EACH

If you now have a filing case the complete system for a church of 100 families will cost but $6.50; a church with 200 families, $13.00; a church with 500 families, $32.50.

Carriage prepaid from Cleveland if remittance accompanies the order.

SEND TEN CENTS FOR A SAMPLE FOLDER

CHURCH MANAGEMENT, Inc.
1900 Euclid Avenue Cleveland 15, Ohio

Vacation Exchange

(From page 89)

vantages. New manse with TV. Four in family. Desire exchange of pulpit with manse and/or honorarium. Any location in Florida. Preferably August or July. **David W. Dodds, 244 South 12th Street, Broadview, Illinois.**

Gloucester, Massachusetts. Beautiful Cape Ann—seven beaches. Parsonage exchange all or part of August. No preaching here. Will exchange and also supply church of any congenial denomination during August. Where are you? What do you have to offer in Canada, Jersey Coast near Atlantic City, Cape Cod, White Mountains? Have family of five; children six, seven and ten. Boston in one hour. Write to **Edward G. Alexander, First Baptist Church, 18 Washington Square, Gloucester, Massachusetts.**

Springfield, Ontario, Canada. United Church midway between Niagara Falls and Detroit in beautiful vacation area. Central to Ontario's leading citizens and ten miles from lake resort. Good fishing, etc. One Sunday service. Honorarium; lovely modern parsonage; one son. Will exchange with city minister in United States; preferably August. **M. G. Cook, Springfield, Ontario, Canada.**

Will Supply. Congregational minister of church of 500 members will supply the last two Sundays in July and the first three in August. Any congenial denomination in northern Minnesota, Wisconsin, Michigan or Canada. Would consider a coastal location in Florida. Free use of parsonage and honorarium. Two in family. **David E. Arnold, Box 147, Reinbeck, Iowa.**

Big Timber, Montana. Congregational Church within 100 miles of Yellowstone. Parsonage (three bedrooms) available in exchange for worship schedule with plenty of time in scenic Montana, June 21-July 12, inclusive. Or would swap for St. Louis area or southern Wisconsin for part of that time. Family of four. Have a tentative arrangement, but open to offers. Please act promptly. **E. Brentwood Barker, Big Timber, Montana.**

National Gardens Baptist Church; 225 members; located eight miles from Washington, D. C. Would like exchange with Baptist pastor for first part of August (one, two or three weeks). Prefer church in North Carolina or South Carolina near a good ocean beach. **J. H. Nichols, 402 Johnson Road, Falls Church, Virginia.**

Wichita Falls, Texas. Grace Methodist Church; 400 members; near large air base; downtown. Population, 90,000. Would like exchange or will supply three or four Sundays in July or August. Prefer near fishing anywhere east, north or west. Family of four. **Carl Keightley, 816 7th Street, Wichita Falls, Texas.**

Marietta, Ohio. Congregational minister of old historic church will supply or exchange pulpits and parsonages for month of August. Prefer seacoast or inland lake area of New England. Have church of 500 in picturesque setting of historic Marietta. Church and parsonage overlooks Muskingum River near junction with the Ohio. **Frank J. Wright, 312 Front Street, Marietta, Ohio.**

Will Supply. Baptist pastor of church of 900 members will supply any congenial denomination any two Sundays in July or August. Would consider exchange. Prefer Gulf area or southeastern Seaboard. Will be accompanied by wife and fourteen-year-old son. What can you offer? **D. Douglas Scrivner, Walnut Street Baptist Church, Jonesboro, Arkansas.**

Carrollton, Ohio. Methodist church of 975 members, county seat town. Good fishing lakes within short driving distance; two to theee hours from Cleveland, Columbus, Pittsburgh. Prefer church or congenial denomination in Upper Michigan, the thumb of Michigan, New York City area, or Canada. **Clarence M. Yates, 251 S. Lisbon Street, Carrollton, Ohio.**

Canadian Camp. Three-bedroom log cabin with boat, available to minister's family during June, July 1-19, or all of September, in Muskoka Lake area, 110 miles north of Toronto. Contact **Robert B. Crocker, 614 Lake Street, Spirit Lake, Iowa.**

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Cathedral Revives Old Communion Practice*

THE ancient practice of having the priest face the congregation during the entire celebration of Holy Communion has been revived at New York's Cathedral of St. John the Divine.

In practice for several months, the centuries-old method will become standard procedure at the 61-year-old Gothic cathedral, according to James A. Pike, dean.

It can be used only in churches that have detached altars. At St. John's the celebrant stands behind the altar, facing the nave, positioning himself in an eight-foot space at the base of the pillars of the ambulatory, between the Holy Table and the tomb of Bishop Horatio Potter, founder of the cathedral.

Put into effect in October by the Dean and Chapter, who, under the Bishop and trustees, are responsible officials of the cathedral, the practice has the approval of Horace W. B. Donegan, Bishop of New York.

The change, which in no way violates the rubrics of the Book of Common Prayer, has been contemplated for nearly 10 years.

The arrangement still startles some worshipers, who are accustomed to seeing the priest with his back to them, and "a very small minority," opposed to change of any kind, dislike it, but, according to Canon Edward West, sacrist of St. John's, most people react favorably.

"Many have told us," the canon pointed out, "that the Holy Communion has come alive to them through the new arrangement."

In explaining the revival of the ancient liturgical practice, Dean Pike declared:

"The way most services go, it would seem the priest and the choir are the actors, and the congregation is the audience. Now, the church building—the clergy, the servers, the choir and the people—have assigned parts."

To dramatize further the role of the laity in the service, the Communion elements are brought to the altar during the offertory by four laymen from a credence table in the back of the congregation.

It is similar to the liturgy of the Ambrosian Rite, still used in the Cathedral of the Archdiocese of Milan, where men and women bring forward bread and wine.

This ancient offertory practice also will prevail, Canon West pointed out, when Elizabeth II is crowned Queen of England, since there has been almost no change in that portion of the coronation service since the 6th or 7th Century.

The Queen will make her own offering of bread and wine and alms of "a frontal for the altar and a wedge of gold."

Having the priest face the congregation is actually an older practice than having him face the altar. Relatively unknown in the U. S., it is familiar to members of the Reformed and Free Church bodies, where it has been going on for some time on the continent of Europe. It is also used in churches in Scandinavian countries, and in France and Germany.

Several Episcopal churches employ it, including St. George's, Stuyvesant Square, where it has been in continuous use since the church was opened, November 19, 1848.

---

*From "Episcopal Church News."

FOREFATHER'S DAY

O God of the multitudes that no man can number give us a greater church than these little churches. In the haste and hurry of life may we feel our kinship with those, who down the ages have kept aglow the fires of inspiration and the altars of hope. Taking our countless benefits from them may we cherish our duty to pass them on unspotted and undefiled to those who in the future shall know the better world that is to be. Through Jesus Christ our Lord. Amen.

The Christian religion offers men spiritual power and whatever benefits derive from this power.

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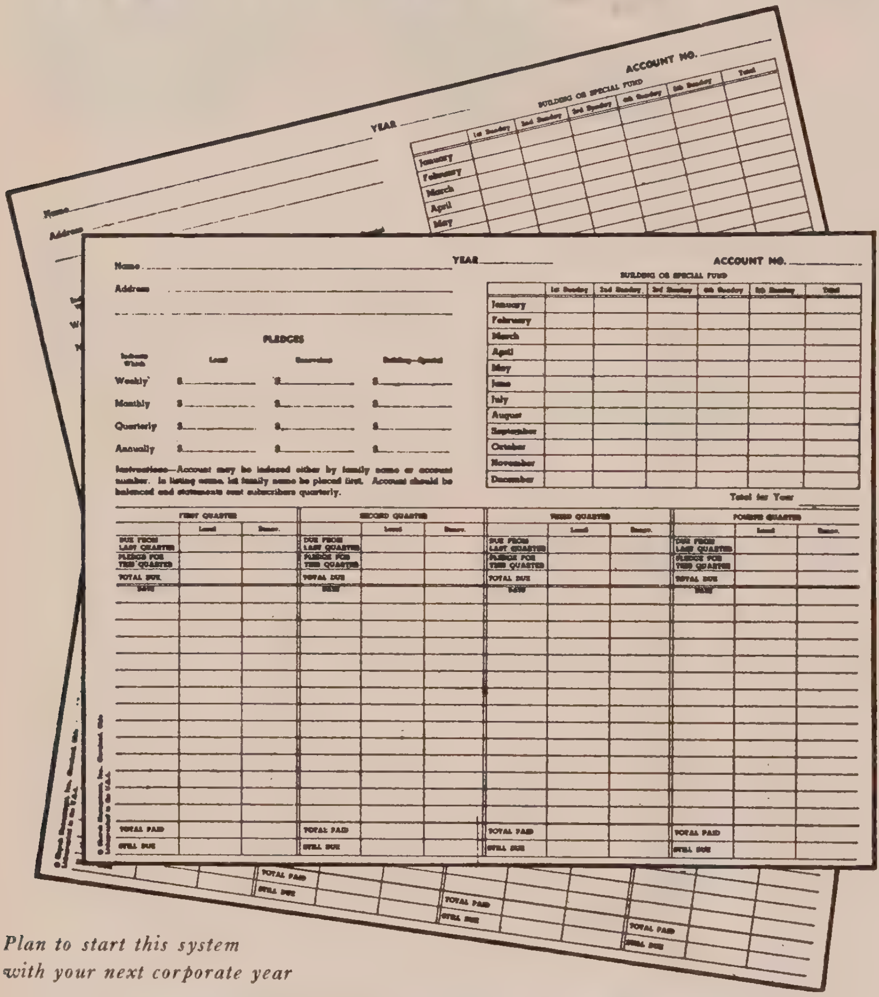
A Modern Church Needs a Modern Financial System



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Fish Net Evangelism

ROYAL V. CALDWELL, minister of Faith United Church of Christ, Chicago, shares a novel idea that brought in new members to the church. A small bag was made by ladies of the church from net curtain material. The bag was about three inches wide by five inches long. It was closed with a string at the top. Its appearance was made as near as possible to a fish net. Inside was folded the following message:

Jesus said to the Disciples (and all Christians), "I will make you fishers of men."

Christians are interested in others. We care. We want them to "Follow." We want them active—with us—in our Fellowship of regular worship, prayer, communion.

Here is your net! This is your license! Please go Fishing for Faith during the Lenten Fishing Season!

Jesus had his eye on good prospects . . . we have picked out *good prospects* for you.

Fish for, please:

Name ______________________________

Address ____________________________

Fishing instructions: _______________

____

Spiritual Fishing Regulations:

1. There is no limit.
2. Don't throw back the small ones—land them all.
3. Fish during Lent—they are biting.
4. Report your "catch" to our game warden (the Pastor) for membership class March 15 and 22; and membership reception on Palm Sunday, March 29.

A Good Christian Fish Story.

I have become like Andrew, "a (successful) fisher of men."

I have cast my net on the "right side" and have "landed" for Faith United Church:

Name ______________________________

Address ____________________________

Remarks ____________________________

Signed________________ Date_______

Dr. Philip Doddridge was extremely near-sighted, and it was a source of complaint among the students of his Academy that he failed to recognize them on the street. It is said that one student, annoyed at being constantly ignored in this way, selected as his text for the next sermon class, "Have I been so long with thee, and yet hast thou not known me, Philip?"

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Will Buy. Good used copies of "Church Publicity," "Church Administration" (Doran Edition), "The Making of the Minister," "Church Finance," by William H. Leach. Purchase price, 90c. Also "How to Make the Church Go," "Here's Money for Churches and Societies," "Putting It Across," by William H. Leach. Purchase price, 75c. Must be in good condition for resale. **Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio.**

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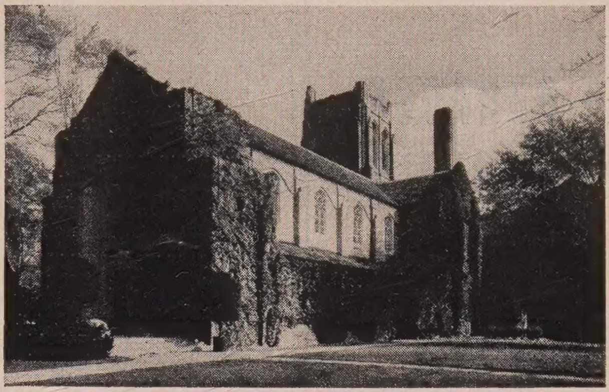
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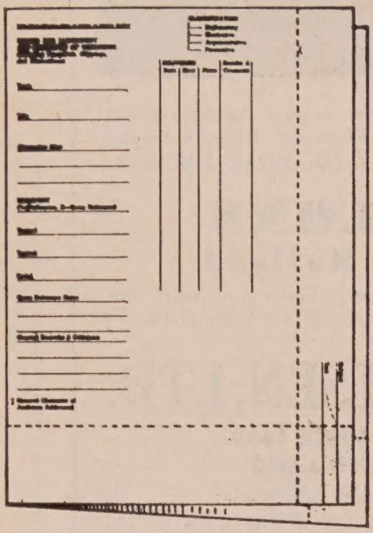

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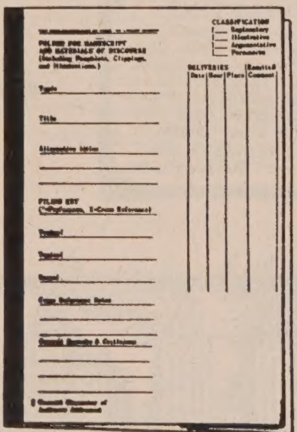

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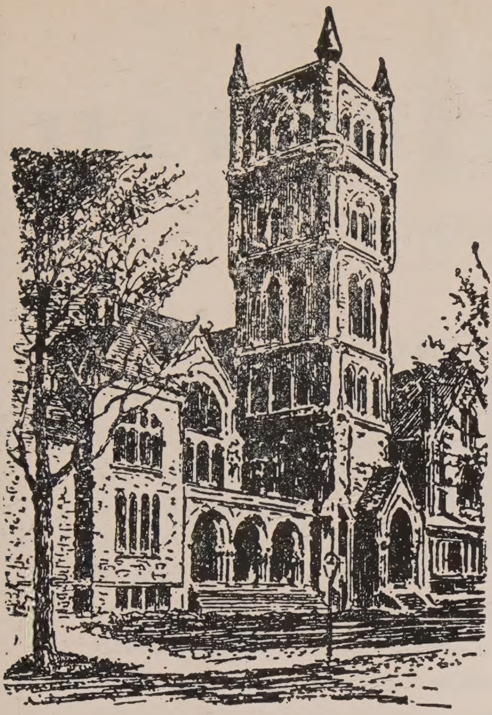

We cordially invite you to visit the Second Congregational Church in Rockford, Illinois where we have recently rebuilt a three manual Farrand-Votey Organ

An account of this historic instrument and the new installation can be found on page 46 of this issue

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NUMBER OF FAMILIES	ANNUAL BUDGET, CURRENT EXPENSE PLUS MISSIONS							
	$5,000	$10,000	$15,000	$25,000	$35,000	$50,000	$75,000	$100,000
100	$30,000	$45,000	$60,000					
200	45,000	60,000	75,000	$100,000				
300	60,000	75,000	75,000	100,000	$125,000			
400		75,000	100,000	125,000	150,000	$175,000		
500			100,000	125,000	150,000	200,000	$225,000	
750				150,000	175,000	200,000	250,000	$300,000
1,000						225,000	300,000	350,000
1,200							300,000	400,000
1,500								450,000
1,600								500,000

Church published goals must be at least 15% higher than insured objectives.

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